THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

MEETING OF THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions held its Fortieth Anniversary in the Congregational meeting house in Pittsfield, on Tuesday, the 11th of September, 1849. Precisely at 4 o'clock, P. M., the President of the Board, Hon. Theodore Frelinghuysen, took his seat upon the platform. On his right sat the three Corresponding Secretaries, Rev. Drs. Anderson, Treat, and Pomeroy; and on the left the Recording Secretary, Rev. Dr. Worcester, and the Treasurer, Henry Hill, Esq. The Vice President, Hon. Thomas Scott Williams, was also present.

CORPORATE MEMBERS OF THE BOARD.

Maine—Rev. B. Tappan, D. D., Asa Cummings, D. D., Levi Cutler, Esq.
New Hampshire—Rev. Z. S. Barstow, D. D., Rev. J. K. Young. Hon. E. Parker.
Vermont—Rev. Charles Walker, D. D., B. Labaree, D. D., Rev. J. Steele.
Massachusetts—Samuel Fletcher, Esq., Rev. A. Ely, D. D., Hon. A. Dwight Foster, H. B. Hooker, D. D., J. Bates, D.D., A. Warner, D.D., N. Adams, D.D., Rev. D. L. Ogden, W. J. Hubbard, Esq., W. Jenks, D. D., J. Tappan, Esq., President Hopkins, D. Dana, D. D., H. Humphrey, D.D., S. T. Armstrong, Esq., D. Mack, Esq.
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New York—S. Benjamin, Esq., J. De Witt, D. D., H. W. Taylor, Esq., C. M. Lee, Esq., R. T. Haines, Esq., A. G. Phelps, Esq., Henry Dwight, Esq., Hon. R. H. Walworth, B. Dickinson, D. D., Hon. W. L. F. Warren, W. Wisner, D. D., E. Yale, D. D., L. P. Hickok, D. D., S. H. Cox, D. D.
New Jersey—A. D. Eddy, D. D., J. M. Paul, M. D., B. C. Taylor, D. D., Hon. J. C. Hornblower.
Pennsylvania—W. R. Dewitt, D. D., S. H. Perkins, Esq. J. Ferris, D. D., M. Brown, D. D.
Ohio—L. Beecher, D. D., C. Eddy, D. D., G. E. Pierce, D. D., A. W. Porter, Esq.

List of Returned Missionaries in attendance.

Armenian Mission—Rev. H. G. O. Dwight,
" " " H. J. Van Lennep,
" " " Isaac G. Bliss.
Syria " " Wm. M. Thompson.
Nestorian " " D. T. Stoddard.
Ahmednuggur " " Ozro French.
Ceylon " " Daniel Poor,
" " Ed. Cope.
Amoy " " John V. N. Talmage.
Borneo " " Wm. Youngblood.
Sandwich Islands " " Seth L. Andrews, M. D.

After prayer by Rev. Seth Williston, D.D., the Recording Secretary read extracts from the minutes of the last annual meeting. A portion of the Abstract of the Annual Report was read by one of the Secretaries. Rev. Milo J. Hickok, of Rochester, was appointed assistant Recording Secretary. The Treasurer then read his report in detail, and giving the aggregate of each separate mission, which was referred to a Committee to report thereon

EXPENDITURES.

Mission to South Africa,	$14,159
" " Western Africa,	1,435
" " Greece,	1,632
" in Turkey,	35,642
" to the Jews,	4,344
" in Syria,	18,879
" the Nestorians of Persia,	9,783
Bombay Mission,	1,066
Ahmednuggur "	15,053
Madras "	4,840
Madura "	29,352
Ceylon "	28,120
Siam "	0,000
Canton "	5,668
Amoy "	2,679
Foo Choo "	3,367
Borneo "	0,000
Mission to the Sandwich Islands,	35,711
Oregon Mission,	3,605
Mission to the Choctaws,	3,150
" " Cherokees,	6,869
" " Sioux,	3,835
" " Ojibwas,	1,176
" " Indians of New York,	2,932
" " Abenaquis,	409
Publications—Missionary Herald,	$3,303
Day Spring,	1,239
39th Report,	1,031
Miscellaneous,	765
	6,338
Secretaries' Department,	2,458
Treasurer's "	2,109
Miscellaneous,	3,180
Agency Expenses,	11,291
New York Office,	2,278
E. E. Total Expenditures,	$263,418
Total Receipts,	$292,705
Of which for the liquidation of the debt,	44,050
The Debt last year was	59,800
Remaining of last Debt,	15,840
Debt of the year,	15,763
Total of present Debt,	31,603
Permanent Fund of the Board,	56,451
Permanent Fund for Officers,	39,835

The expenses of the *Herald* and *Day-Spring*, and the cost of those publications, includes the salary of the editor and agent, beyond the amount received from subscribers. Of the *Herald*, 11,760 copies were distributed gratuitously, under the rules of the Board, to donors and others. The sum received from subscribers to the *Herald* is $4,724; the cost $8,027. The cost of the *Day-Spring* is $4,014; the receipts $2,775. The form of this work is to be changed to a small pamphlet.

The expenses of the Secretaries and Treasurer are diminished by the sum of $3,100 arising from the Permanent Fund for the Officers.

COMMITTEE OF ARRANGEMENTS—Dr. Todd, Dr. Pomroy, Dr. Ferris, Dr. Peters, Rev. Morris E. White, Rev. J. N. Danforth.

Chancellor Walworth moved the usual Committee of Business, to whom all propositions shall first be referred, with the exception of the reports of the Prudential Committee, Secretaries, and Treasurer. In making the motion he expressed the wish not to be himself named as Chairman.

COMMITTEE ON BUSINESS—Hon. Thomas S. Williams, President Hopkins, Dr. De Witt, Dr. Bacon, Samuel H. Perkins, Esq., Dr. Bond, and Rev. Eli Thurston.

COMMITTEE ON THE TREASURER'S REPORT—Judge Hornblower, Hon. David Mack, Dr. L. A. Smith, Samuel H. Perkins and C. M. Lee, Esqs., Hon. W. Jessup, and Seth Terry.

The abstract of the General Report was then read by Drs. Pomroy and Anderson.

Rev. W. M. Rogers, of Boston, closed the deliberations in an eloquent speech.

Committees were then appointed, and the Board adjourned till evening.

COMMITTEES.

On the Domestic Operations of the Board—Drs. Linsley, Dickinson, and Walker, Revds. J. W. Chickering, S. G. Clapp, G. W. Cressey, and D. Dyer.

Indian Missions, No. 1—Drs. Tappan, Wisner, and B. C. Taylor, Revds. James Johnston and Francis Jones, and Saml. Williston and R. P. Waters, Esqrs.

Indian Missions, No. 2—Dr. Humphrey, Caleb Day, Esq., and Revds. Aldare Walker, S. T. Prime, A. H. Clapp and T. S. Clark.

Sandwich Islands—Chancellor Walworth, Dr. Browne, Judge Terry, Revds. Hiram Brigham and H. T. Cheever, and Dr. L. A. Smith.

Tamul Mission—Drs. Tucker and Ludlow, Revds. Joab Brace, J. Magee, S. Hutchings, D. Hemenway, and D. Andrews.

Mahratta Mission—Drs. Andrews, Bates, and C. Eddy, C. J. Stedman and J. Leland, Esqrs., and Revds. W. J. Budington and A. Carey.

Siam and Foo Choo—Drs. W. R. DeWitt and Cooley, Revds. Sylvester Cook, Buckingham, J. Anderson, and R. E. Vermilye, and J. D. Johnson, Esq.

Amoy and Borneo—Drs. Ferris and Wyckoff, Revds. C. H. Read and O. B. Bidwell, and N. Lord, Jr., J. W. Duryee, and Job Squier, Esqrs.

African Missions—Drs. Tyler, A. D. Eddy, and H. B. Hooker, Gen. W. Williams, and A. G. Phelps, W. J. King, and A. W. Porter.

Greek and Armenian Missions—Drs. Warner and Dana, Hon. W. Darling, Rev. Adam Reid, L. Sabin, B. Van Zandt, and D. Brigham.

Nestorian Mission—Drs. Hickok, Fisher, and Barstow, Rev. J. Packard, Jr., J. W. Donald, and W. W. Woodworth, and C. Scudder, Esq.

Syrian Mission—Drs. Bacon, Pierce, and Labaree, C. M. Lee, Esq., and Rev. W. M. Rogers, H. A. Nelson, and H. P. Arms.

Mission to the Jews—Rev. David Greene, Drs. Riddle, J. Alden, J. Woods, Blagden, Rev. A. Loomis, and E. A. Lawrence.

Committee on the Place and Preacher for the next Annual Meeting—Drs. Yale, T. Shepard, E. Davis, Judd, and A. E. Campbell, and Henry Hill and H. W. Taylor, Esqrs.

Committee on the Election of Officers and New Members—Hon. A. Dwight Foster, Henry Dwight, Dr. Ferris, W. J. Hubbard, Dr. Cummings, Henry White and R. T. Haines, Esqrs.

Committee on the Want of Missionaries—Drs. Hawes, Beecher, Lounsbury, Hon. Clark Bissell, Rev. E. F. Hatfield, R. C. Hand, and A. Reid.

DR. COX'S DISCOURSE.

At an early hour the large meeting house was densely packed with people, citizens and strangers. Dr. Todd having never been a newspaper reporter, the arrangement for light on our desks was not so good as all the other arrangements. With the glare of one lamp in the eyes, and the shadow of three tiers of D. D.'s cast from another on the paper, it is quite possible that the scintillations of Dr. Cox may utterly fail of being transcribed in this report.

After an anthem performed with spirit and skill by the choir, prayer was offered by Rev. Lyman Beecher. D.D., of Cincinnati.

Dr. Cox took for his text the 27th verse of the 7th chapter of Daniel: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

How great the value, said he, of such a declaration from the throne of God. It is ancient, having been on record more than 24 centuries. The captivity had lasted, from the last deportation, 33 years. It was yet more than five and a half centuries to the birth of Messiah, and the prospect seemed clouded and dark. In this state of things it pleased God to comfort his servant with a dream containing the history of the Church and of the world to the terminus of time; its general connection with the missionary enterprise. It ascertains our eventual success. It cannot be true and our enterprise prove a failure. The whole world shall yet be Christianized, God having eternally purposed its consummation, and revealed it for the obedience of faith.

He would consider the instructions of the passage in five relations: its scope, its Divine authority, its necessary truth, its connection with human agency, and its efficacy in sustaining the work of missions by the Church to its completion.

It respects in succession the four great empires of history, now known in history, then foretold with exactitude that nothing but the Holy Ghost could warrant—the Babylonian and the Medo-Persian, the Grecian and the Occidental or Roman. The prophecy was uttered during the existence of each of these. Its termination, and that of the two following empires, were rapidly sketched, down to the 31st year before the birth of Christ. All this outline was written out in the best of outline. The battle of Actium made the Roman empire, which has now lasted 1880 years this very month. What a roll of empires! What a glorious history of Divine Providence! The two visions of Nebuchadnezzar and Daniel relate to the same matter, and the preacher inclined to the interpretation of Grotius, Lowth, and others, for the reasons assigned by the first named.

To Nebuchadnezzar, it was fitted to his mind, as a proud but enlightened pagan prince—To Daniel, the same empires were presented as four terrible beasts. The last beast was graphically described as monstrous, huge, misshapen, leviathan-like, filling the vision, as if the Alps, the Appenines, and the Pyrenees formed his bulk, and its dimensions stretching from the Caspian Sea and the sources of the Tigris to the Bay of Biscay and the British Isles. Why the decimal division? In answering this, he waived the question of the pre-millennial aspect—millennial advent. The ten horns, like Daniel's 70 years, denote an aggregate—fewer than ten at one time, more than ten at another. The literalizers fail here, as they fail in other points, proving themselves fallible from "Muggleton to Miller." It was in the West that another horn, of its own sort, subverting three others, plainly denotes the *Paparchy*, with its proud pretensions—as if the weakling suppliant of Gaeta in our day were the representative of God upon earth. And his end is foretold with a clearness that leaves no room for a shadow of uncertainty. Can we not discern the signs of the times? What need we of better evidence than is passing before our eyes? The destruction of all this array of sin and folly is probably the next event in the order of time—including not only Papal Rome, but the kindred errors of Rome oriental, or the Greek Church, and of those both East and West, who having slain Christianity in their way, are now decorating its cold corpse. Dr. Cox declared his belief that the number 1260 is three centuries and three-fifths. If we are not certain of the *terminus a quo*, and hence not the *terminus ad quem*, yet the number itself is medial and real—not from one epoch but several—not symbolical, as in the case of the 70 years of captivity. The epitaph of the Beast was written before his birth was announced.

He quoted from Sir Isaac Newton, the use and rule of prophecy, the design not to make men prophets, but to enable good men to know and acknowledge the fulfillment of God's prophecy. He contrasted the condition of the papacy now and in the 11th century. Its body may be galvanized into motion, or its dying spasms mistaken for the activity of returning health. But living or dead, its doom is declared, and sooner or later, nothing can avert it. The fall of Islam, the conversion of the Jews to Christ, the extension of the Redeemer's kingdom to all the world, are equally certain.

Secondly, the necessary truth of the text. Necessary, because God speaks in it. And God could not have a motive to deceive his faithful servant in the days of trial. How could the Spirit of God indite any thing but truth? This world is held to the throne of God by its physical laws, but found by a still more glorious principle—that this globe is to be the scene, from age to age, of his glorious wonders of philanthropy. He whose chariot the windows are, and the clouds the dust of his mouth, when his wrath waxes hot, remembers mercy for the sinful world. Is he perplexed because we are, with the complication of his work? He sees all things, past, present, and future, in all conceivable or possible relations and combinations, and can judge, and choose, and guide, and regulate, and control all—as God over all, blessed forever. There is such a thing as Christian optimism, the genuine *beltistic* system of God. We ask, in reference to his acts, all of them throughout the circumference of his omnipotence, could he do it better? If he were to do it over, could he learn in the school of his own experience to make it more perfect? It is absurd.

Is not the Seed of the woman to crush the head of the serpent? Is not his advent to be attended with the destruction of the works of the devil? The isles shall wait for his law—he thought so when he made them populous.

Thirdly, the duty and value of faith in regard to this matter. The deductions of philosophy are childish in comparison. We desire, especially in the work of missions, to walk by faith, nothing wavering, to the end. Yes, my honored brethren and fathers, servants of the living God, and under him the counselors of his Church and guardians of his cause, we greet you joyfully as united with us by faith in his word. It is only in his wisdom we are wise, and only in his light can we see light. We wait to learn his will. Doing his will we walk by faith. Faith makes feeling, and we run with zeal and patience when we walk by faith.

We are glad also to meet the holy sisterhood of the Church at this grand national anniversary of the missionary cause. It does them good; and their bettered influence as the result, leads us to rejoice in meeting you here. The spirit of faith is the spirit of missions. I shall long remember the last sermon preached by the lamented Armstrong, showing in a way solemn, earnest, luminous and true, the importance of simple faith as the true strength of the missionary cause. We believe it because our God has decreed it, and revealed it because he has determined it; and he will do it for both these reasons. Faith is reason leaning on the bosom of her God. Faith is the best friend that reason ever had. And it is as senseless as it is wicked to represent faith as the antagonist of reason. The faith of the Christian Church in the prophecies of Daniel was shaken by the blasphemies and sophistries of Porphyry. Fifteen centuries have rolled over since Porphyry has been infidel no more, since the devils believe and tremble. And who now doubts the prophetic character of Daniel? All history is the attestation of prophecy. Infidels have written the history which has verified prophecy. Shall we believe all the beasts and none of the angels? All the evils, and miseries, all the preparatory and none of the compensatory stages? Hear what the voice of God has declared, that "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." How wonderful are the relations of history—ever shifting, and yet advancing. We know more than Newton or Calvin, or either Scaliger. They are ancients to us. They knew nothing of the last two centuries—what we have seen and still see, of God in history, working towards the consummation of what he has decreed and promised. Do we believe!—is our faith operative?—what are we doing?

In the fourth place, this is to be contemplated in its connection with human agency. Whatever else may be true, we regard the millennial age as a period of universal piety, and purity, and peace. What a blessed transformation of society by the predominant righteousness that will prevail. Think of those monster evils which law and worldly wisdom can never cure. The only monarchy will be the theocracy of Jesus Christ, and each state a qualified democracy or Christian republic, without ambition and without usurpation. The fruits of the earth will be abundant, virtue will prevail, Slavery will be no more; men will not then tolerate the Sabbath, for they will enjoy it. Rare will be the mother whose children's sin and perhaps violent death will break her heart. Theology will be improved—that is, the truth of God's revelation will be more honestly studied, more clearly understood, and more powerfully preached. The world will then appear like the *peculium* and the *preventum* of the Son of God. There will then be no heresy-hunter, no heresy-finder, and no heresy-maker, to disturb and mar the Church. This glorious result is the working out of the present dispensation, the dispensation of the Spirit, which commenced on the day of Pentecost. Some even among us have a miserable philosophy on this subject, which they would never adopt if they had more faith. There is no other dispensation for the Church. The theorizers who proclaim the pre-millennial advent were exposed and confuted by sundry tests, and scanned with much severity and brilliant eloquence. The work is to be done through human agency. The people of God are to win the world. They hold of God—their jurisdiction is of his grant. The work is to be done by means, not miracles. We have the knowledge of the Gospel, and can enforce it, unencumbered with Romanism and Puseyism—the genuine, real, apostolical Gospel, primitive and divine, and diffuse it in the original way, as Pilgrims, Puritans, and Protestants—as the power of God to salvation to all that believe. The error of baptismal regeneration alone strikes at the beginning of religion in the soul—substituting for the power of the Spirit of God a sacramental charm of human device.

What changes has God made favorable to our success in forty years. The whole world is open to us. We are commanded to go forward; the cloud by day and the pillar of fire are before us visible, and wo be to us if we refuse to follow it, in executing our Savior's mission, to reach and to save that which is lost. This we purpose to do.

In the last place, we contemplate the power of this divine assurance to sustain us and our missionary associates. Say what you will about right and excellence, it is not in human nature to do much in despondency. Despair never made a Christian, a scholar, or a hero. Look at our Master, who "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Our zeal needs better support than dreams and rainbows and poetry. We want faith, reliance, the patient action, the determined energy of divine certainty. Suppose the contrary—that our cause was doubtful in its results, and its difficulties so great—should we be likely to persevere in the face of such uncertainty? Doubting what God hath said is no part of our religion, but rather on the other hand, believing what God hath said is its source. Suppose then again that we did believe what God hath said in regard to the cause of missions, should we be dwarfing our plans for the conversion of the world?

Courage, then, brethren! You will find it pleasant, profitable, practicable, beneficial—the world's harvest, in which he that reapeth receiveth wages. Wherefore, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

The discourse was nearly two hours in length, and was listened to with great interest and attention. At the close, Rev. Dr. Todd gave notice that the number of persons who would probably be present to-morrow would be more than could be accommodated in this house, and therefore the hall in North-street would also be opened at ten o'clock. He said the number of returned missionaries was greater than had ever been present at any previous meeting of the Board. He said the committee of location had already provided for about 900 strangers, and there were yet many unprovided for. A number of families were precluded by sickness from opening their houses as extensively as they had intended. But he presumed that to name the want now was to ensure its supply.

The Board then adjourned, to meet at 9 o'clock to-morrow morning.

WEDNESDAY, Sept. 12.

MORNING PRAYER MEETING.—At eight o'clock the new hall, which is 70 or 80 feet square, and closely seated over the whole area, was filled for the morning prayer meeting. The pastor and Dr. Peters presided. Prayers were offered by Drs. Cooley, Hawes, and Walker, and Rev. Mr. Chapin, of Milwaukie; and brief addresses by Dr. Tucker and S. H. Perkins, Esq., of Philadelphia, a member of the Board. There was something in Dr. Hawes's prayer that deeply touched the sensibilities of the assembly, when he alluded to the missionaries who have deceased. They have done with the cares and trials of earth, and entered on the rest and purity of heaven. We, who remain, trust we are engaged in the same cause to which they devoted their lives; and we are willing to labor on, as long as it shall please our Heavenly Father to retain us here, sustained by the cooperation of angels, and we believe by the still active services of our departed associates, who are not separated from the cause they loved while on earth. Mr. Perkins, in his remarks, dwelt upon the importance of faith in the promised blessing of God. We meet particularly to pray that the Holy Spirit may accompany and guide the counsels of the Board. And it is our first duty to believe his promises, and to dismiss every doubt from our minds that he will answer our prayers. Think what he has promised; and how he has filled the Bible full of recorded instances in which he has answered prayer. People refer to the laws of nature as standing in the way. But what are the laws of nature but the simple will of God? And God has told us in his word—"That is my law, to hear and answer prayer." We trust God in almost everything else; why do we not trust him in this? In this view he regarded the morning prayer meetings of this and the two following days, more important than even the deliberative meetings of the Board itself. Because these meetings are designed to secure the blessing of God, without which all the deliberation can come to no good results. Let us in our prayers exercise a confident trust that God will answer our prayers.

At nine o'clock, the Board was called to order by the President; and Rev. John Fisk, D. D., of New Braintree, was called to lead in prayer. The minutes of yesterday's proceedings were read by the Recording Secretary.

Dr. Treat read so much of the abstract of the annual report as relates to Missions among the Indians of our own country.

Dr. Anderson brought forward the special report of the Prudential Committee on the control to be exercised over Missionaries and Mission Churches. This was presented last year, and referred back to the Committee, with leave to make such modifications and additions as they should see proper. The Committee have added the following paragraph:

"It may be important, however, to remark, that the responsibility of the Board for the *teaching* of the missionaries does in no degree interfere with the responsibilities of ecclesiastical bodies in respect to the same thing. Such has been the result of an experience in this country continued through forty years. Within this period, the Board has had about two hundred and seventy-five ordained missionaries laboring under its direction in heathen lands, and has extended its supervision to every department of their duty as missionaries; and there has never been the least sign of interference in the working of its own responsibilities and of those of the ecclesiastical bodies with which the missionaries were connected. But one case is recollected, in which an ecclesiastical body in this country has thought itself called upon to discipline a missionary, and then it deposed him from the ministry, and for the *same cause* that had *previously* led the Prudential Committee to dismiss him from the missionary service. The fact is, the missions, when fully organized, may easily constitute themselves ecclesiastical bodies; and the whole influence of the Prudential Committee is and has been to sustain them in their freedom and efficiency for missionary purposes. It is also true that there has been no case where the Prudential Committee has been called to act in which doctrinal error was the only element of difficulty; nor has there been a case involving doctrinal error as an obvious element where it would have been convenient, or even practicable, for a mere ecclesiastical body to adjust it, *as a whole*. The cases were of a mixed and complicated nature; and they can hardly fail to be otherwise in distant organized missions among the heathen, and so must of necessity be regarded and treated as appertaining rather to the missionary than to the minister. The elements of character which constitute a man an efficient and faithful minister are almost identical with those which are essential to the character of a good and faithful missionary. It can hardly be questioned that the body which is accountable for the proper application of the funds contributed for the support of missionaries is under solemn obligation to see that those funds are not wasted upon an unworthy or unfaithful missionary. Indeed it is impossible effectually to transfer this responsibility to another body, which is not only remote from the mission but not in correspondence with them. And when the Board dismisses from the missionary work for a reason (as in the case above mentioned) that would make it the duty of an ecclesiastical body to depose from the ministry, there is no interference with the rightful authority of any ecclesiastical body. The Board does not assume to decide upon the fitness of an individual to be a minister of the Gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal as a missionary to the heathen. Nor is there more practical difficulty in adjusting his missionary, ministerial, and church relations in foreign missions, than there is in home missions; and no more in respect to those Congregational missionaries, whose ordaining councils ceased to exist immediately after their induction into the ministerial office, than in respect to missionaries connected with presbyteries or classes in their native land. The contributors to the funds for foreign missions demand more evidence of faithfulness in the preaching of the Gospel than can possibly be in the possession even of the permanent ecclesiastical bodies scattered over our country. And they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or practice; nor will they have any serious doubt, in case radical or serious mistakes are committed or abuses occur in the discharge of this trust, that the fact will soon be known, and the evil be in some way corrected. The Board claims to be only an AGENCY—for those, whether individuals or associated missionary bodies, who commit funds to its disposal for the support of foreign missions; and to see that the funds thus committed are appropriated according to the known wishes and expectations of the donors. Such is a simple, practical view of this subject as it has existed ever since the Board was formed.

"Experience has shown that the responsibilities of missionaries to missionary societies are entirely consistent with the unimpaired existence and operation of their responsibilities in their distinct and separate relations as ministers. The churches and other ecclesiastical bodies at home, or in the missions, or the missions themselves regarded as ecclesiastical bodies, can take their own course in regard to the doctrines or alleged heresies or immoralities in individual missionaries. The Board need not wait for the ecclesiastical body, nor the ecclesiastical body for the Board. And the Board, conducted as it has been from the beginning, will be a help to the ecclesiastical bodies, whether church, council, presbytery, classis, or mission, in the discharge of their supervisory duties towards the ministers of the Gospel laboring as missionaries in foreign lands. Nor can it cease to be thus helpful, except by a change in its course of proceedings, which would speedily prove destructive alike to its influence and its existence."

The Committee then add the suggestion, that as the report embraces many points, on some of which there might not be a unity of opinion; and although it embodies the results of the past experience of the Committee, yet as future experience may modify these results, and as the adoption of this report by the Board might hereafter be an embarrassment under possible contingencies, the Committee have not judged it desirable to have the Report adopted by the Board.

Dr. De Witt was pleased with the closing suggestion, and in conformity with it, he moved that the Report be now accepted by the Board. Dr. Edwards seconded this motion, but suggested that a more formal resolution would be more suitable for the records, and he offered such resolution. This was adopted, *nem. con.*, as follows:

Resolved, That the "Special Report of the Prudential Committee on the control to be exercised over Missions and Mission churches," as now presented by the Committee, be received by the Board as a record of the results of the experience of the Committee in the long period of their official duty; but, in view of reasons suggested by them, that the Board do not, at this time, act upon the question of its adoption, but leave the subject with the Committee, to make such use of their Report in the publications of the Board and in other ways as they shall deem proper.

Dr. Treat then finished the reading of that part of the Report which related to the correspondence with the Choctaw and Cherokee Missions on the subject of Slavery. The reply of the Choctaw Mission to Mr. Treat's letter was read by the Recording Secretary.

Statement of the Prudential Committee, in relation to the Correspondence with the Cherokee and Choctaw Missions.

It will be remembered that the Prudential Committee submitted to the Board, at its last annual meeting, an unfinished correspondence with the Cherokee and Choctaw Missions, on their relations to the subject of Slavery. As a part of the history of the case, the Committee deem it proper to say that, on the 20th of February last, perceiving that the Christian community had extensively misunderstood their letter to the last named mission, dated June 22, 1848, they published the following brief statement, viz:

"The letter sent by Mr. Treat to the mission had not that authoritative character which some have attributed to it. It expressed *opinions, then* and *still* entertained by the Committee; but not in a form which made those opinions *decisions* or *instructions*. The Committee have given no instructions to the missionaries in relation to Slavery; they say expressly that they address their brethren 'with *suggestions and arguments*.' The distinction between suggestions, opinions, and arguments, on the one hand, and decisions, rules and instructions on the other, though necessarily familiar to the conductors of missions, seems to have been overlooked by some who have written on this subject. The missions reply to suggestions, if they see cause, by suggestions, to opinions by opinions, and to arguments by arguments. On some subjects this interchange of views has extended through several years, before the opinions of the Committee and their brethren have become perfectly consentaneous, and not unfrequently, as the result of this free correspondence, the sentiments at first entertained on both sides have been modified.

"This distinction is vital to the proper understanding of Mr. Treat's letter to the Choctaw mission; and for want of attention to it very erroneous constructions have been put upon that letter. With this practical distinction in view, moreover, it will be seen that the Committee and the Secretaries have done nothing inconsistent with the letter or the spirit of the two fundamental principles recognized by the Board at Brooklyn, namely, that credible evidence of piety is the only thing to be required for admission into the churches gathered among the heathen; and that missionaries and their churches are the rightful and exclusive judges as to the sufficiency of this evidence. It is believed that foreign missions *cannot* be successfully prosecuted in disregard of these principles, at least by the Congregationalists and Presbyterians of this country; and that such missions are and must be controlled mainly by the free use of suggestions, opinions and arguments; and those who have the direction of missions must have truth and reason on their side, in order to be successful. Time must also be allowed for the requisite interchange, and for necessary reflection on both sides.

"We merely add, that the Committee have never had any intention of '*cutting off*' the Choctaw mission from its connection with the Board. Indeed the last two paragraphs in the 'Special Report of the Prudential Committee on the control to be exercised over missionaries,' laid before the Board in a printed form, and published in the minutes of the last annual meeting, show that nothing of the kind was contemplated. Nor have the Committee preferred any 'charges' against the mission. On the contrary, they would repeat the sentiment in the letter of Mr. Treat, expressing their undiminished confidence in the integrity and faithfulness of these servants of Christ."

In submitting to the last annual meeting the unfinished correspondence which has already been mentioned, the Committee departed from the established usage of the Board. It was their wish (1) to gratify the desire so many felt, to ascertain the precise relation which the Cherokee and Choctaw missions sustain to Slavery, and what opinious those brethren entertain on the general subject; and (2) to give the Board and its patrons an opportunity to understand the sentiments of the Prudential Committee in respect to Slavery, as affecting the missionary enterprise among the heathen; and also the manner in which the Secretaries, under the supervision of the Committee, might be expected to interchange views and impressions with their fellow-laborers in the Gospel of Christ. It was neither the purpose nor the desire of the Committee to obtain any formal action of the Board on the correspondence; as they did not suppose that such action was necessary.

And perhaps the Committee may be allowed to say, that a vote, adopting their letter to the Choctaw mission, seems to them not only unnecessary, but of doubtful expediency. It was not written with any such object in view. And in the very nature of the case, there can be no opportunity for amending or improving such a letter, when it comes before the Board for its sanction. It is not a *report*, presented by a Committee in the ordinary routine of business, to be curtailed or simplified, or changed in whatever way may seem best, but a statement of the views of the body from which it emanated, and already sent to those for whom it was intended.

It was the wish and hope of the Committee last year, that the correspondence with both missions might be brought to a close before the present meeting. In this, however, their expectations have been disappointed. Letters have been interchanged with the brethren among the Cherokees, and the points of difference have been gradually disappearing. For reasons which are deemed entirely satisfactory, the Choctaw mission did not reply to the letter of the Committee dated June 22, 1848, until April last. Although the delay on some accounts is to be regretted, still it is manifest that nothing has been lost; on the contrary, time has thus far been a kind and helpful coadjutor.

The conclusion to which the Committee have come, in regard to the correspondence of the past year, is as follows:—

1. They submit to the Board the letter from the Choctaw mission already referred to, dated April, 14, 1849. Indeed they deem it an act of simple justice to those brethren, that the patrons of the mission should at once be made acquainted with the views therein expressed.

2. The Committee do not think it expedient at present that the correspondence with the Cherokee mission should be laid before the Board. In expressing this opinion, however, they distinctly and fully submit the right of the Board to call for this or any other correspondence, and indeed to institute inquiries into any of the proceedings of the Committee in such manner and form as shall seem best.

As already intimated, it was thought that the peculiarities of the case were such last year that an exception should be made to the usage of the Board; and when the second letter of the Choctaw mission shall have been read, it will be seen to have a special relation to what has gone before, and consequently to fall within this exception. But as regards the letters which have passed between the Missionary House and the brethren among the Cherokees, within the past twelve months, there does not appear to be any sufficient reason for deviating from the ordinary course.

Upon one other point it may be well for the Committee to say a few words. The members of the Choctaw mission have directed their attention very particularly during the past year, to the substitution of free labor for that of slaves. They are anxious to make a change as soon as practicable, not only to gratify a large portion of their friends and patrons, but that they may increase the economy, comfort, and efficiency of their own labors. The Committee have been cordially cooperating with the mission in this matter; but they are sorry to say that they have not succeeded, as yet, in relieving their brethren according to their earnest request. The subject will continue to receive attention, however, and it is hoped and believed that, in some way, free labor will be successfully introduced at an early day. Indeed, a reduction has already been made in the number of slaves hired from year to year at the different stations. And the Committee will say, in conclusion, that it seems to them the mission are willing to do all that can properly be required of them, in existing circumstances, to place *this* question on the desired basis.

Missionary House, August 31, 1849.

STOCKBRIDGE, CHOCTAW NATION,
April 14th, 1849.

Rev. S. B. TREAT, Cor. Sec. of the A. B. C. F. M.

REV. AND DEAR SIR:—Your letter of June 22d, 1848. was duly received, and has been the subject of our prayerful deliberations. We reciprocate the feelings of kindness and confidence expressed in your letter, and shall ever retain a grateful remembrance of your visit among us.

When we first entered on our missionary labors we were young and inexperienced. There were no examples of schools or churches among the south-western Indians, save those of the Moravian brethren at Spring-place. The counsel and example of the devoted Gambold were instructive and encouraging. The visit of the beloved Mr. Cornelius, at Brainerd, when one of our number was there, and when our first mission Church was organized, was timely and welcome. The visit of the venerable Dr. Worcester, at Mayhew, in the spring of 1821, was very refreshing. While he was with us, the Mayhew Church was formed, and there he offered the consecrating prayer at the communion table, and administered the bread to the communicants. "This was the last time he assisted in public worship on earth." It is to us a cause of devout gratitude, that we were favored with the counsels and prayers of these devoted men, while laying the corner-stones of the first Indian Churches.

We came to the Choctaws to labor for their conversion, and to make our graves with them; expecting to fall in our field of labor, as your missionaries. We have ever had attachments to the American Board, its officers and members, especially to the Secretaries, Treasurers, and Prudential Committee, such as we have felt towards no other persons. Their oft-repeated expressions of approbation, relative to our labors, have greatly encouraged and strengthened us. We earnestly desire to retain a hold on their affectionate confidence, and on the confidence of the religious community who still dwell in the land which gave us birth, and who sent us to the Choctaws as the messengers of the churches.

But at this late period, we, with the committee, are pressed with peculiar and complicated difficulties on the subject of Slavery. We wish you to feel assured that we have no personal attachments to this institution, and that we have ever been deeply impressed with the great evils which mark its character; and of our duty to do all in our power, as servants of the Lord Jesus, to mitigate and remove them. It is a trial of no small magnitude to reside more than a quarter of a century in the midst of such things, and here to train up families of children from the cradle, not knowing how soon we may die and leave them in the midst of all these evils.

For more than five-and-twenty years the evils and the wrongs of Slavery have been the subjects of our anxious and prayerful deliberations. With Mr. Evarts, one of the early Secretaries of the Board, we had repeated personal conversations at different times on this subject; and also an extended correspondence, through him, with the Prudential Committee. Long before the present agitation, the subject of Slavery, as it related to our mission, had been discussed and settled, as we then thought, on a scriptural basis. Nor did we receive an intimation from either of the early Secretaries, or from any member of the Prudential Committee, that it had been settled on a wrong basis.

Amid all our cares and labors, the condition of the colored population has not been forgotten; and while our hands have been full of other work, we suppose the Choctaw missionaries have done as much as any other missionaries of the Board to promote practical emancipation, and to produce an impression favorable to that object. So well and so favorably were our principles understood, that before leaving Mississippi, the agency of one of the brethren of this mission was solicited by a highly respectable planter of that State, to aid in securing the emancipation of more than twenty slaves, who, in compliance with their own wishes, were liberated and sent to Liberia. We have ever felt it our duty to seek the spiritual good of both masters and servants, and not to interfere with the legal relations they sustain to each other. When, with the consent of the master, we have

weaken the mainspring. Even the young men who are converted do not go into the ministry. What shall a young man do? He looks around, and sees no want of young ministers, but rather a surplus, and he will not go into the ministry to scramble for a place; he had rather do anything else. The difficulty is not the lack of pious young men, nor the falling off of revivals. And even if a young man begins to study for the ministry, these things are constantly pressing upon him, and by and by he reasons himself out of the purpose, and goes backward into another profession.

Now, what is to be done? We must get this difficulty out of the way, or we shall be hindered more and more, and by and by we shall come to a stand-still. So far as I can see, said the Doctor, the only way to remove it is to patronize Western institutions, and to send young men to be educated beyond the mountains. We are prepared to do it, and to do it well. Let the Eastern colleges and seminaries ease off their efforts to increase their numbers. If every theological seminary in the West had one hundred students in each class, and could send out each its hundred students every year, we could find them employment. But if they are educated here at the East, they come under all these civil and domestic attractions and influences, and we cannot get them to the West.

Dr. B. expressed his deep conviction that all our movements have now come to a crisis, which we must meet, by a new policy and corresponding efforts, or we shall be permanently embarrassed. The wait-on-Divine-Providence policy will not answer while we do nothing. We must act in a manner and on a scale corresponding to the occasion.

Dr. Pomroy then called upon Mr. Thompson, who has just returned to this country, after residing seventeen years on Mount Lebanon, to state some facts in regard to the want of missionaries in those regions.

Mr. Thompson said he had not been prepared, on returning to his native land, to be called upon to address the Board on this subject. He was not competent, of course, to speak of the reasons of the want of missionaries and of ministers, nor of the remedy, for he could not be supposed to be acquainted with the state of piety in the churches. But he would say something of the want of laborers in the field of labor where he was privileged to live.

Just before embarking, he had preached at Joppa (improperly spelled Jaffa) to a large congregation of people assembled in the street, which was since called *Straight*—the very place in which Peter first had the door opened to him to preach the Gospel to the Gentiles. He preached in compliance with the request of a large number of leading men; and at the close, they preferred an earnest petition that this Board will send them a preacher. Yes, from the very place where the Gospel went forth to you, now comes a call on you to send them the preached Gospel. A year ago he had preached at Selenica, and stood on the very wharf at which the Apostle Paul embarked on his first mission to the West of Europe. And there the people urged the same request. He described a visit to Mount Hermon, and to Hasbeya, and there the people asked for preachers. Other places were mentioned, where the same want is felt. And he was free to say, that he believed there were other missionary fields whose wants are much more pressing and urgent.

The usual Committees on the several sections of the annual report were then announced, after which the Board adjourned till half-past two o'clock, P. M.

WEDNESDAY AFTERNOON.

On opening the session, Rev. Dr. Wisner resumed the topic of the want of missionaries. He ascribed the backwardness of young men to the difficulty of obtaining funds, as seen in the continued debt of the Board. Men would hardly offer themselves under the liability of being rejected, or dismissed hereafter, for the want of funds.

Dr. Anderson explained, that no young man suitably qualified for the work need fear being rejected for the want of funds. The Committee would presume the policy of sending all who apply and are qualified, is to be pursued until the appearance of too great a supply shall indicate a change. Since his connection with the Board, there never had been but one man detained from the work merely by the want of funds.

Rev. Mr. Van Lennep, missionary from Constantinople, stated a variety of facts showing the want of ministers at various stations in Turkey. He related an affecting case of the conversion of an ignorant native.

Rev. Mr. Talmadge, a returned missionary from Amoy, described his field of labor, the facilities for various labors, the chapel or church built, the loss of Mr. Pohlman, his own necessary return, and the anxiety of the people to receive instruction in regard to the religion of Jesus. Those who remain have their hands full and more, and cannot do more than a small part of the work that is pressing to be done. He said there was a great error in the common estimate of the self-denial required. There was a privation in being separated from friends and relatives, and in the want of Christian society; but with these exceptions there was not a self-denial worthy of being named by a disciple of Jesus Christ. Wherever we go, says he, we are treated kindly. We are allowed to go a day's journey into the country, and there are a million of people within that circuit. The people are gentle and hospitable. In the province there are fifteen millions of people. Everything calls for the increase of laborers.

Dr. Anderson stated that the necessity which constrained Mr. T. to return was the peculiar aggravation of the illness of Mr. Pohlman's sister, consequent upon his lamented decease. His return met the unqualified approval of the Committee, and he would return immediately to his field of labor. Dr. A. said that with regard to the privation of Christian intercourse, which had been alluded to, he was persuaded that nothing but true piety could enable a missionary to endure it through a protracted number of years.

Rev. Dr. Ferris said he felt bound to say that this beloved brother was a pupil of the seminary of the Reformed Dutch Church, and that there were several now in the institution whose minds were at this time powerfully and prayerfully exercised on the question, and he trusted several of them would give themselves to the work. He would say to the Prudential Committee, Go on, and God will raise you up men in answer to the prayers of his people.

Rev. David T. Stoddard related, in most graphic and interesting detail, the condition of things in connection with the Nestorian mission. They want men to superintend schools, to train teachers, and to preach the Gospel to multitudes now becoming accessible. The convulsions that have taken place have humbled the Nestorian patriarch and ecclesiastical powers. There is urgent need of a great amount of labor in the preparation of books, to meet the demand of an awakening population. The labors now devolving upon the missionaries are crushing them. He said he had gone from seminary to seminary, and held conferences, public and private, and so far as now appears, he must return to the field alone. We must again ask the question agitated in the morning, *What is the matter?*

Rev. Mr. Cope, a missionary from Ceylon, who had been compelled to return in consequence of impaired health, was next called on. He spoke of the discovery and colonization of the island by the Portuguese, its conquest by the Dutch, who ruled 140 years. The English came in 1796, and in 1816 the first company of missionaries, one of whom is now on the ground, arrived in the island. The prejudice was then so great against the very name of Christian, that they fled at their approach. Great was the rejoicing when four lads came and placed themselves under the instruction of the missionaries. Now this is all changed. Even since Mr. C. went to Ceylon the change had been seen. In places where he had been stoned while passing, you can now at any time gather an attentive congregation of 25 to 100 of the people.

After singing

"Jesus shall reign where'er the sun," &c.,

Rev. Dr. Ferris led in prayer, in an impressive and feeling manner, that God would send forth laborers into the harvest.

WEDNESDAY EVENING.

After an anthem by the choir, the President called upon Rev. Dr. Taylor, of New Jersey, to lead in prayer.

Rev. Mr. Steele, of Castleton, was happy to express a few thoughts at the opening of the meeting. We have been told this afternoon, and have begun to feel, though not half strongly enough, the want of men. Do we know the power of prayer? The Savior told the sisters of Lazarus that he was glad for their sakes that he had not been there, intimating that if he had been present he could not have withstood their prayers and entreaties to spare the life of that beloved brother. Do we not learn from this, that if we can get the ear of the Savior, he will not refuse our prayers? When God forbade the prophet to pray for that people, is it not an intimation that unless the prophet would cease his praying the judgment could not go on? Let us prove the power of prayer for the cause of missions.

Rev. Mr. Bliss, from Trebizond, gave an account of the ignorance and superstitions of the Armenians, and their universal ignorance of Christ as a Mediator and Intercessor. He mentioned a number of ways in which Providence had facilitated the work—the increased means of intercourse, the establishment of steamers from Constantinople to Trebizond, to Smyrna, &c. The work of translation, of printing, of distribution, is greatly aided. These steamers are owned by bigoted Austrian Catholics, as hostile as possible to Protestant missions, and yet for ten years they have been rendering the best assistance to the missions. The same fact greatly increased the intercourse of trade, and brought the Armenian merchants of the interior to Constantinople and Smyrna, by which their minds were liberalized; and being strangers, they could come to the missions without being watched and informed against by their jealous neighbors. And these men often procured copies of the Gospels, which they carried to their homes. Mr. Bliss then detailed sundry evidences of the advances that have been made, and especially the great decay of picture-worship, the rapid diminution of the numbers of pictures in the churches. The people will no longer tolerate their vartabeds in filling their sermons with idle legends of the miracles wrought by some bone or legend of a saint; but require them to tell of what Christ has done, or some instruction from the Gospels.

After a piece of music, and the presentation of some notices, Rev. Dr. Bacon was called upon to speak, in the place of another who was expected, and under the additional embarrassment of knowing that every moment occupied by his unpremeditated remarks was just so much taken from the time that would be occupied in hearing the beloved missionary who has just returned after an absence of seventeen years devoted to labor in the foreign field. Dr. B. went on to speak of the compensating advantages to the churches and the cause of missions from the visits of these devoted fellow-laborers who have begun to grow gray in the work. How much must it strengthen and refresh the missionaries also to revisit these churches in the land of their birth and their fathers, who have so long aided them with their contributions and sustained them by their prayers. He mentioned the case of a large mercantile house in one of our large cities, who keep one partner always in Europe purchasing goods; but they do not find it good economy to keep the same partner always in Europe, notwithstanding the advantages of constant experience; but consider it necessary to exchange works, and let him come home, after a few years, and get himself Americanized again, that he may be able to judge what goods should be bought for the American market. And is it not still more desirable for our missionaries to come home, whenever providential circumstances favor, to refresh themselves by seeing what God is doing among us, as well as to refresh us by telling what God has done in their field? The indications of God's Providence in the changes going on in the world, affording such facilities and aids to missions, were considered as helps to our faith, as evidences of the infinitude of the resources of Omnipotence, and especially as a call to us, the Christians of the United States, that the Lord hath need of us. This nation is as it were inaugurated as the great depository of the influence by which the world is to be converted. What a position has this Republic now obtained in its relation to the nations of the old world! This feeling, which every American cannot but feel, is to the American Christian sanctified by its bearing upon the cause of Christ. It is interesting to meet in this metropolis of Western Massachusetts, and call to mind how short a time it is since this town stood on the Western Frontier. Since the formation of the Connecticut, and the Massachusetts, and the Berkshire Missionary Societies, we have been pursuing the Western Frontier on and on, from point to point, until now our West has met the utmost Orient of the old world. On the one hand, we look forth upon Europe with its hoary despotisms and down-trodden millions; on the West we front upon Asia with its hoarier despotisms and more countless millions. If it is glorious to be identified as an integral portion of such a country, how much grander is the thought, that we are citizens of the New Jerusalem, the City of God!

Rev. Mr. Thompson, of the Syrian Mission, began his speech by imagining another meeting, at which not only will the missionaries of this Board come and recount what the Lord has done for them, but we shall have men come in to tell us what has been done by somebody else besides this American Board. He would have the representatives of the London Missionary Society come and tell us how they taught the people of Tahiti; and the Wesleyans to tell how they had changed the cannibals of New Zealand to Christian lambs; and the Moravians to tell how the cold hearts of the Greenlanders had warmed at the love of the Savior; and the Baptists from Burmah to tell how they had tamed the savage of the jungle. And by and by we shall begin to think there are some people besides ourselves, and that the missionary work will not exactly stop even if we should quite give it up. He thought it might be profitable for us to dwell upon this idea. A few days ago he attended a meeting on Mount Zion; it was not as large as this, but it was quite as interesting, and it was not called by this Board or by any of its representatives. It was called by a bishop too, after all we heard last night about bishops. It was the examination of a female school, which had been formed by an English lady. The *London Times*, in one of its late flippant paragraphs, said the Yankee girls could outdo the English. But this English young woman had made her way alone, in these troublous times, without resources, and went to Jerusalem, and there she gathered about thirty young ladies and little girls, Jews and Gentiles, Turks, Franks, and Arabs, and taught them in her own language because she understood none of theirs. The room in which we met was built through her instrumentality. And after the examination, which was very satisfactory, the bishop of Jerusalem addressed the schools, and I saw him often interrupted by his tears, so that he could not get on in his speech. If you wish to know what sort of a bishop he is, purchase and read Gobat on Abyssinia, and believe that such as he appears in that book, such he is now that he is adorned with the robes of a bishop. Mr. T. thought, as he was a cosmopolite, it would do for him to suggest this idea, as in all that he had heard there had not been one prayer for such bishops as this, and there were many such, and the cases of here and there one who kick and flout us, are but exceptions, and the whole heart of the Christian world is opposed to them and shocked by them. The whole address was deeply interesting, and quite unique in its character.

The Board then adjourned till nine o'clock tomorrow morning.

THURSDAY MORNING.

Prayer was offered at the opening, by Rev. William Wisner, D. D. The minutes of yesterday were read.

Hon. T. S. Williams, Chairman of the Business Committee, reported that in the opinion of the Committee, there is no occasion to refer the report and correspondence connected with the Choctaw Mission to a select committee. The documents are merely historical, as a continuation of the correspondence published last year, on which no action of the Board is proposed or required. The report was adopted, *nem. con.*

S. H. Perkins, Esq., on behalf of Chief Justice Hornblower, Chairman of the Committee appointed last year on the expenditures of the Board, presented the report of that Committee. He said the Committee had made a matter of business of the matter, and had thoroughly investigated everything as business men, to ascertain whether the proper checks and guards were applied, and whether any unnecessary expenses were incurred. The report then stated the checks which were adopted to guard against unwarranted expenditure. On the fullest inquiry, the Committee could find no case of expenditure that could have been properly avoided. With regard to the large amount of expenses incurred for the return of missionaries, the Committee would merely express the wish that the Prudential Committee should scrutinize each case with firmness and decision, however painful.

Dr. Anderson wished to make some explanation on this point. He said his own views had undergone a change with regard to the return of missionaries. He believed great good was gained to the churches and to the missions, and he was more favorable to the allowance of such returns whenever circumstances required. The consent of the mission was required in all cases, and the consent of the Board, unless the circumstances should appear too urgent.

Lest there might be something in the expression of the report to wound the feelings of worthy missionaries, he moved that the report be referred back, which was done—Mr. Perkins stating that the Committee were quite ready to make any modification or erase the whole sentence.

Dr. Tyler made report on the African Mission, expressing the wish that much more should be done for Africa, and new missions established in that continent, for which several weighty reasons were urged. Dr. Pomroy said he believed the Prudential Committee were fully desirous of embracing every opening that might be apparent for extending their work, particularly into the interior.

Chancellor Walworth, from the Committee on the Sandwich Islands Mission, reported that the time has now arrived for a gradual separation of the churches in that now Christianized nation from the fostering care of the Board, and from dependence on the charities of American Christians. The measures adopted by the Prudential Committee are approved, and the Christian spirit with which the proposal has been received by the missionaries. Nine native preachers have been licensed. But it will not do to leave these churches exposed to so many trials, without an Anglo-Saxon and Protestant ministry. It is desirable to the future welfare of the country, that the children of the missionaries should be encouraged to fix themselves permanently as citizens in the country.

Dr. Bacon reported on the Syrian Mission, Dr. Ferris on the Amoy and Borneo, Dr. Warner on the Nestorian, Dr. Tucker on Madras and Ceylon, Dr. Tappan on the Indians, No. 1 (Choctaws, Cherokees, &c.), Dr. Humphrey on Indians, No. 2 (N. W. Indians), Dr. Hickok on Greece and Armenia, Dr. W. R. Dewitt on Siam and China, Dr. C. Eddy on the Mahratta Mission.

At this point Dr. Anderson observed that for several years it had been the practice at most of the missions—a practice originating among the missionaries themselves—to spend this day in special prayer with reference to the meeting of the Board; and he thought it would be beneficial if the Board would suspend its deliberations and spend a little season in devotional exercises, in concert with them.

The President requested the singing of a hymn, and then called upon Rev. Dr. Adams, of Boston, to lead in prayer.

Mr. Poor related the circumstances under which his mission first engaged in this concert of prayer at the meeting of the Board. They then launched their little jolly-boat, and made it fast to this gallant ship, and were determined to follow your course and keep in your company and under your convoy. It had been said by Dr. Anderson that this time was in unison with that of the missions; but that was not so; it is too late; their meeting is over, for they are ten hours in advance of us; it is now 9 o'clock at night, and India is shrouded in darkness. It may help you to remember the condition of India every morning, as you rise refreshed from your pillows to go forth in the cheering light of the sun, what a pall of darkness is then spread over those millions; and at night when you lay aside your garments, and retire, fatigued and depressed, from the toils of the day, remember that just when you are putting off the armor we shall be just putting it on.

Mr. Dwight, from Constantinople, alluded to his having enjoyed the hospitality of the President and his excellent lady twenty-one years ago, and to the interest then expressed, especially in prayer, for the Armenian Mission, which was then about to be commenced. The prosperity of that Mission, he had no doubt, was chiefly to be ascribed to the prayer of God's people. It always pained him to hear eulogiums on the wisdom, or the piety, or the faithfulness of the missionaries, in connection with the success of missions. It was all of God, and he wished God to have all the glory. They were but as the ram's horns which God used to demolish the walls of Jericho. He wished Christians to feel this more, and then they would be more engaged in prayer for the missions, which he felt was the principal thing after all that was needed to give success.

Dr. Humphrey was apprehensive that our prayers for missions were not so continual as they should be—that people were too much inclined to do up their work in religion periodically, on the Sabbath perhaps; and so they would do up their praying for missions at the monthly concert. He was also sorry to say that there were quite too many who do not even attend the monthly concert. When it is those people do their praying for missions he could not tell.

Dr. De Witt, of Pennsylvania, engaged in prayer in a very impressive manner. Dr. Beecher said: "We have had the most blessed meeting, in some respects, that I ever attended. It seems so much like the meeting we expect to enjoy above. Here are our missionary brethren returning from all quarters, and bringing reports of what God has done for missions. The number of returned missionaries present gives a peculiar interest to this meeting. Here is brother Poor, whom I met more than thirty years ago; and when we met the other day he didn't know me, nor I him. We are all soon to meet in another world, and I know I stand in the front rank of those who are going, if I ever get to that blessed meeting above."

The devotional season was closed by singing, to the tune of Old Hundred,

"Jesus shall reign where'er the sun
Doth his successive journeys run."

Rev. Dr. Hawes made a report from the Committee on the Want of Missionaries. After recognizing the importance of the subject, as bearing alike and alarmingly on the prosperity of our missions abroad and the progress of the kingdom of God among the churches at home, especially at this juncture, when God is setting to his seal by the blessings granted to our missions, and new and most promising fields of usefulness are opening before us, and the Macedonian cry has come for laborers, the Committee say that the Board is suddenly in danger of being arrested, if not turned back, by a want of qualified and ready agents. Thirty-eight missionaries are now needed, and at the most only five can be relied on to supply this pressing want, and no prospect appears of any material relief for years to come. The simple fact is, that for several years the number of young men offering for the ministry has been decreasing; and if this goes on a famine of the Word will spread over all our land, and blight all our missionary stations. This is ascribed to the combined influence of many causes, but chiefly to the long-continued absence of revivals, the withholding of the special influences of the Holy Spirit from our churches, and the consequent fewness of conversions, and a general low state of religion in the community. It is a fearful omen, and calls upon all the friends of Christ to awake out of sleep and cry mightily to God to come and save us, that we perish not. If God arise not to plead his own cause, and to pour out his Spirit upon the churches, and convert our sons and daughters, so that they may be employed in his service, the work of Foreign Missions, so far as committed to our agency, must come to a stand.

What is to prevent this disastrous result? The first thing is, that *we* here present, ministers and laity, and our friends and fellow-laborers in this great and good cause, must awake to a sense of our present wants, and of the greater wants that threaten us in future, and under a pressure of the necessities thus apprehended and felt, we apply to God in earnest and persevering prayer for help. The cause in which we are engaged is his; it lies near his heart; and if in the faith and fervor which his love and his promises are fitted to inspire, we pray to him to raise up and send forth laborers, we shall not seek his face in vain. He will pour out his Spirit on our churches, convert the young men in our congregations and colleges, and give them a zeal and self-denial in his work, which will constrain them to go forth at the bidding of their Savior, even to the earth's remotest bounds, to spread abroad the knowledge of his precious name. The subject should engage the special attention of the pastors of our churches. Surveying the wants of our missions abroad, and of the fast multiplying millions of our population at home, *they* should urge this matter upon the attention of their people, stirring them up to feel, to pray, and to act in a manner worthy of the cause. Through the ministry and the press, and by whatever other means may be employed, the attention of *parents* should be turned to this subject, that being enlightened in respect to its greatness and urgency, they may feel the pressure of duty, and be led to consecrate themselves to God anew, and then devote their sons and daughters, the choicest and the best of them, to his service, and train them up to be employed in any field and in any part of the world to which God in his providence may send them. The same thing should be done by teachers in Sabbath-schools and in colleges.

After a little discussion by Judge Terry, Dr. Pomroy, Dr. Beecher, Rev. Mr. Reed, of Richmond, Va., and others, the Report was adopted.

Judge Terry did not feel quite satisfied with the position in which this subject is presented. With a debt of thirty thousand dollars, which we are unable to pay in consequence of the difficulty of raising money from the churches, and with our experience of the impossibility of making any considerable advance in the average yearly sum received into our treasury, he was fearful it would be going further than sound prudence would permit, to let the pledge go out that we are ready to take every young man of suitable qualifications who will offer. He thought the argument was the other way, and that the state of the treasury and the earnest appeals we are continually sending forth for money, prevented young men from offering themselves. It is right that young men should consider beforehand how they are to be supported; and if they see how largely we are in debt, and how difficult it is to raise money to pay our debts, they are very naturally deterred from offering, for fear they shall not be supported, or shall by-and-by be turned adrift. Let us get our treasury replenished, and he had no doubt we shall get men enough to go out.

Dr. Pomroy said he supposed the Prudential Committee were likely to feel as much as anybody the pressure of the difficulty in raising money, and the desirableness of having the treasury replenished; but they were all agreed in the belief that no well qualified missionary need be kept at home for the want of money. He did not regard the debt as a reason why the Board should not go forward. He hoped that debt would be paid off this year; but, at any rate, he was well persuaded that to get the men is the best way to get the money. Let us be able to point the churches to a number of well-qualified missionaries waiting to go forth, while we lack the means of sending them, and the money will come. And he hoped no young man would have a thought in his heart of keeping back through fear of lacking support.

Rev. Mr. Reed, of Richmond, Va. (late of Pearl-street, N. Y.), said that what we need is more of a self-sacrificing religion. Parents must pray for the conversion of their children with a direct view to their entering His service wherever He may send them. He believed there was a power in prayer when accompanied with this spirit of self-sacrifice.

Dr. Pomroy related a case in point to illustrate this remark. A missionary and his wife at Broosa were called to go and occupy a station at Aintab, a distance of ten or twelve hundred miles, where the state of society was such that they were very unwilling to take their children, especially the older ones; and to leave them behind at that critical period was also a sore trial, as every parent can conceive. It was so ordered that the brethren at Constantinople offered to take these daughters, and then the parents consented to go. And what followed? Why, before they reached Aintab the Lord poured out his Spirit on the school at Constantinople, and both these youths were hopefully converted. And the parents heard of it at Beirût, while on their journey.

Dr. Beecher said: The true question lies here; it is whether we shall walk by faith in the cause of missions, or walk by sight. He asked whether any one thought it would be beneficial if the Prudential Committee could see all the money they were to spend in a year collected together in the treasury at once. No, indeed; if such a thing could be, we should relax the energies of the whole movement at once. Does the farmer wait to see his whole crop and all that he expects to raise gathered into his barns, before he will consent to spare a little for seed? Let us get the men, and we can get the money. We must have some scope for faith, if we expect to succeed. He was once consulted by some persons who were engaged in the formation of a new church. Their means were small, and they asked him how they should get along. He told them to sit down and calculate the utmost they thought they could afford to give, and then to double it by faith, and they would find they had sufficient resources. There must be faith mingled with our enterprise.

Judge Terry asked if it was not our first duty to pay our honest debts. "Yes," said Dr. B., "to be sure, and I have been humbly trying to tell you how to do it." The report was adopted without further debate.

After this and some minor details the Board adjourned, to meet immediately after the communion. Judge Williams announced that such had been the unexpected rapidity of the dispatch of business, from the harmony of views that has prevailed, that it was expected the business would be completed by nine o'clock to-morrow morning.

THURSDAY AFTERNOON.

The Board united with the vast multitude of professing Christians in attendance, in commemorating the dying love of Christ in the Lord's Supper, administered in two places.

At the meeting-house, prayer was made by Rev. Drs. De Witt and Yale, and addresses by Mr. Thompson, of Syria, and Dr. Hawes.

On the resumption of business, Dr. Linsley reported on the Home Department. On report of the committee on election of Officers and Members, Rev. Mr. Thompson, of Roxbury, was chosen a corporate member of the Board, and a member of the Prudential Committee, in the place of Mr. Aikin. The rest of the officers were continued.

Judge Williams presented the report of a committee appointed last year to confer and settle with Rev. Dr. Paxton, stating that, after looking at the case as far as Dr. P. and the secretaries thought needful, he expressed himself satisfied on most of the points, and confined his case to the question of the pecuniary compensation justly due to Mrs. Paxton for missionary services while she was the widow of Dr. Dodge, and for her children. The committee awarded her the sum of $700, which was accepted and paid.

The roll of corporate members, honorary members, and returned missionaries in attendance was then read and corrected. The number of corporate members is 76, of honorary members 303, and of missionaries 11.

Chancellor Walworth communicated a letter of Richard W. Stevens, Esq., the British Consul at Tabreez, and moved a vote of thanks to him for his kind services rendered to our missionaries at Oroomiah.

Dr. Yale, from the committee on the Place and Preacher of the next Meeting, reported that the place be the city of Oswego, and Rev. Richard S. Storrs, D.D., of Braintree, or on his failure, Rev. Leonard Bacon, D.D., of New Haven, be the preacher. Adopted.

On motion of Chancellor Walworth, the usual vote of thanks was passed to the people for their hospitality, to the congregation for the use of their house, and to the choir for their services; all which was thoroughly deserved and cordially rendered. Also to several railroad and steamboat companies for reducing their fare to members.

The Prudential Committee will appoint the Committee of Arrangements for the next annual meeting.

The form was then gone through of balloting for the officers, as reported by the committee. They were reelected, with the substitution of Mr. Thompson in place of Rev. Silas Aikin, removed from the commonwealth. The resignation of Rev. Dr. Carnahan as a member was offered and accepted.

THURSDAY EVENING.

From the bill of fare announced for the two places, as well as by the natural course and operation of things, it was to have been expected that the great rush would be to the meeting-house, to hear Messrs. Frelinghuysen, Stoddard, Dwight, Poor, and Governor Briggs. However, a highly respectable body assembled in the Hall, where Dr. Peters presided, and addresses were made by several returned missionaries and other speakers, who were listened to with interest and improvement.

At the principal meeting, prayer was offered by Rev. Dr. Riddle, of Pittsburgh.

The President said it was gratifying to observe, from year to year, increasing evidence that the support of missions is more and more regarded as one of the most cherished duties of the Christian life. Yet that spirit is too often weakened by a specious sentiment, which prevails more than it ought, that God's power will surely carry on this work, in his own time, by some mysterious means of his own, without the need of human instrumentality. But God's time is always to-day, and he has committed this work to be done solely through the instrumentality of his people. It is not because he lacks the power to do it by other means, but because he regards our advantage, and therefore graciously permits his people to coöperate in this work. It is because he has the power that we are encouraged to take hold of the work. That God is almighty is the first and highest motive to action.

Mr. Stoddard gave a graphic description of some scenes connected with the revivals among the Nestorians. His accounts always have a freshness and unction that give them an unusual charm. He described the love which the Nestorian converts have for the Bible, and the simplicity with which they receive the promises of the Gospel, just as they stand in the book. Their simple and entire dependence on Christ, their confiding trust in him, their sense of his preciousness and his suffering, their child-like spirit in taking hold of his promises in all their fullness, were both pleasing and highly instructive. He had been often pained to see how many Christians here go doubting all their lives, and never seem to enjoy any assurance that they are the children of God. The Nestorian Christians see no reason for this in the Bible. They say, "We are poor sinners, but Christ says, 'Come unto me, and I will in no wise cast you out,' and we come to him, and we know he will not cast us out." This child-like simplicity of faith is what ought to prevail here, and would greatly advance the piety of Christians.

Mr. Dwight said that in 1830, when he went in company with Mr. Smith from Constantinople to the Nestorians, he passed through the country of the Armenians, and at that time there was not one in all that region who sympathized in faith or feeling with evangelical Christians. Now how changed the scene! What hath God wrought! If he were now to take the same journey, he should find sympathizing hearts scattered all along, almost in every town. He adverted to a series of providential interpositions by which God had aided the Armenian mission, both in preparing the way for it and in aiding it onward and preserving it from threatened disasters. A hundred years ago, a man in Constantinople wrote a book of an extraordinary character, pointing out the errors of the Armenians, and this book was a means of good. A school which the missionaries found when they went to Constantinople, had been signally blessed; the teacher was a man of enlightened mind, and all the early converts were from among his pupils. One time that persecution was threatened, the patriarch died; and at another time the sultan died. He paid a hearty tribute to the character and services of Sir Stratford Canning, the British Ambassador, for his wise and disinterested interference. Through his interposition persecution has been abolished in Turkey.

Mr. Poor said that his first duty on meeting with the Board should be to report himself to the official members from whom, thirty-three years ago, he received his commission as their missionary to India. But where are they? Where are Governor Treadwell, and Dr. Lyman, and Dr. Spring of Newburyport, and Worcester, and Evarts? They do not need that I should report to them, for they are among the cloud of witnesses with whom this meeting is surrounded, and now hold us in full view. He spoke of the good hand of God upon himself and his brother missionaries; of six that were sent out at that time, he said there were three able-bodied men yet remaining, and he straightened himself to his full height and shook his arms as he spoke it. He dwelt fondly, as he is accustomed to do, upon the schools of the Ceylon mission. A single anecdote of the many he related with his peculiar force and *naiveté*, we copy from the report in the *Boston Traveler*:

"He would conclude by relating a story. Moses Weltch, he said, was his assistant pastor. He had been a long time in the employ of the mission, and was a very useful man; but his story was not about him. His wife was Clarissa Peabody, and she was educated at the female boarding-school, and was a very efficient helper to her husband. When it was proposed to build the first church among the natives, she generously gave a portion of a lot of land that was given her as a dowry, for a site for the church. She had done many other noble deeds. But it was not the wife that his story was about. It was about Mrs. Clarissa Peabody, whose name she bore. When he returned to this country, and visited Hanover, he heard this name mentioned, as the widow of Professor Peabody, of Dartmouth College. It occurred to him that she might be the patroness of Clarissa Peabody. But his story was not about this lady. He visited her and made the inquiry; but she said that she was not the person who gave the money to educate the heathen girl that bore her name, but it was Lucy Osborn, a colored girl that once lived with her; she had given it out of her wages at one dollar per week. She now lived in Lowell. When he was in that city he made a request from the pulpit, that if any one knew such a person he would make it known; and after meeting a gentleman introduced her to him, and he had the pleasure of informing her of the fruits of her beneficence. He had since seen Mrs. Peabody and heard more about Lucy Osborn. He learned that she had never received more than $1 a week, but she made it her uniform practice to give $1 at Monthly Concert. Her friends remonstrated, but she said the Lord would never permit her to suffer. If she was disabled, the Lord had provided an almshouse; and there were many who were willing to give money to support an almshouse, who would not give it to convert the heathen. And now, said he, I told this story once before since I came here, but a gentleman said if I would tell it again at this meeting, he would make Lucy Osborn an honorary member of the Board."

Governor Briggs, who is President of the Baptist Missionary Union, said that his connection with another institution was doubtless the reason why he had been called to speak here, and he gladly complied with the request. He was impressed with the beauty of the spectacle, to see so many hundred Christians come up among these hills to attend a missionary meeting. How our religion differs from all other religions, in that it is a religion of motives and requires the service of the heart. Our Creator looks at the heart; and every Christian, however humble, if his heart is in it, can aid acceptably in this cause. The poor woman who cast in two mites gave in fact more than all the rest. We ought to give more money to this cause. He believed we could give four times as much as we do, and not feel the worse for it, but the better. There is that withholdeth more than is meet, but it tendeth to poverty. He felt that this was a great occasion, and what was peculiarly gratifying to him was to observe the spirit of harmony and union that prevailed throughout the whole meeting. If you lose this spirit, you will fail. What so beautiful as that brotherly love that beams in the faces of these hundreds of disciples that have come up here! Inspiration has declared if we have not the spirit of Christ, we are none of his. And that was a self-sacrificing spirit—a spirit of kindness and love.

May God prosper you, and may every branch of this enterprise be encouraged, by the success that is crowning our efforts, until that despised Nazarene shall be crowned in every part of the earth, and peace and good will to man shall be echoed from every part of the globe, and glory to God in the highest shall crown the whole.

FRIDAY MORNING.

The business deliberations of the Board having been finished over night, it was understood that the devotional exercises of the morning should be held in connection with the closing meeting of the Board, at eight o'clock. Dr. Anderson observed, that for many years it had been the practice to spend a part of Friday morning in prayer and religious conference. He would call upon some of the returned missionaries now present, who expected to leave before the next meeting of the Board, and who would take this opportunity to say a few parting words.

Mr. Dwight, of Constantinople, spoke of the spirit of missions as the spirit of the Apostles. Its main element is the spirit of prayer. He expressed his own fervent desire and earnest hope to be able soon to go back to his mission. He had left it on account of extreme ill health; but since his arrival in his native land, his recovery had been so rapid that he expected to be in his place again long before the next return of this anniversary. He did not weep when he left his home to go to his mission, but he shed many tears on leaving his mission to come home; and he longed to return. He dwelt earnestly upon the request for the prayers of his brethren.

Rev. Dr. Ludlow, of Poughkeepsie, offered a fervent prayer, confessing the despondency with which too many had come to the meeting; and rendering thanks for the many helps which had been enjoyed for a more vigorous faith.

Rev. Mr. Thompson, of Syria, said that the only meeting of the Board which he had ever attended before, was seventeen years ago, when the meeting was held in the great commercial metropolis; the sessions were held in the conference room of one of the churches, and seemed to excite no interest or attention in the community at large. Great as the change had been in Syria, in these seventeen years, he must confess that when he saw this meeting, the vast assemblage, (the house was full and the aisles crowded,) and the deep and wide-spread interest, he must say the advance was greater in his own country than in Syria. Among the missionaries, there was such a sense of the difficulty of their work, and of the slowness of their progress, as well as of personal unworthiness and insufficiency, that they were often apprehensive the churches would reject and disown them. When he was in Malta, about seventeen years ago, the captain of the ship in which he was embarked, employed a large number of small row-boats to tow his vessel out of the harbor. They toiled and tugged at their oars, and by-and-by they made a little headway; but these poor Maltese boatmen struggled for many hours under the burning sun, the sails flapping idly against the mast, till at last they began to get out from under the shore, the topsail caught a breath of the south wind, and soon the masts trembled, the rigging creaked, and presently the gallant ship went bounding over the billows, leaving the boatmen far behind. The missionaries, said he, are these little boats, and they are willing to toil on for years to get the ship out at sea, so that the good south wind can strike and fill her sails. And then they wanted Christians should pray everywhere for the prospering breath of heaven to come and speed them on their way, so that they should have nothing to do but to touch a rope and spread their canvas. If the missionaries did not toil to drag the ship out from the shore, the wind could not help them. But all their labor will be in vain without that power of the divine Spirit, for which they ask the prayers of all Christians. Their one request always is,—"Brethren, pray for us." He had learned by experience more of the depth and sincerity of that request so often made by the Apostles,—"Brethren, pray for us. Brethren, pray for us."

Dr. Anderson said the only other missionary whom the time would allow to express in a few words his farewell sentiments, was the Rev. Mr. Stoddard. The Committee had with great difficulty succeeded hitherto in prevailing upon him to remain in the country, for the recovery of his health. They did not now think his health was sufficiently restored, but so great is his anxiety to return to his labors, that they did not think they should be able to detain him much longer.

Mr. Stoddard said it was more delightful than he could express, to come to this meeting of brethren, and sit together in heavenly places. We shall soon separate, never to meet again on earth. And in these circumstances, the leading thought which pressed upon his mind was, that we must pray earnestly for the Holy Spirit. He mentioned a variety of incidents, showing what the Nestorians think of prayer, and how earnest they are in this duty. And such prayers. He despaired of being able to describe them. The monthly concert is a high day to them. As they stand, hand in hand, around the mercy seat, and sing the Missionary Hymn in their own language, the world and all its toys are forgotten, and nothing is remembered but the world of sinners whom Christ died to redeem. They pray for others, and will not you pray for them? The missionaries ask your prayers. They desire that you should contribute money, and send them helpers, as they grow gray in toil and care. But their chief cry is, O, brethren, pray for us. You know not the feeling which fills the hearts of missionaries, as they remember that thousands are engaged in praying for the blessing of God on their work.

Dr. Anderson thought it very proper that the Prudential Committee should be heard in a few words, and he therefore called on Dr. Adams to speak in their behalf.

Nehemiah Adams, D.D., of Boston, a member of the Prudential Committee, said that the sympathy which these missionary brethren were receiving at this meeting was worth a whole life of toil and suffering, closed by a death of the most terrific character. Yet it was impossible for the members of the meeting to love them as the Committee did, who knew them more intimately. Brethren, said he to the missionaries, you will go back to your labors refreshed by this meeting. You do not go alone. You go to toil and to suffer; but you will be happy in toil and suffering. You must suffer if you intend to do good in this world. In heaven, the only loss you will think of will be that you have ever lost a pain or an affliction that might have done you good. Brethren of the Board, I remember that, in the battle of the Nile, Sir Alexander Ball had laid his ship alongside L'Orient, French 74, and after a severe conflict word was brought to him that the firing slackened, and the French seemed about to surrender; but his own men were so utterly exhausted that they entreated to be allowed twenty minutes to rest. The captain granted it, and in an instant the men sank down in sleep. As soon as the time expired the fight was renewed, and again the scuppers ran with blood. At length the French surrendered; and then it was discovered that just at the time Capt. Ball's men stopped to rest, the men in the French ship had become totally exhausted, and would have surrendered had not the fire of the English stopped at that instant; and during these twenty minutes both hostile crews had lain side by side asleep. So it is with us. The heathen world has grown weary of its superstitions, and slackened its active hostility; but just at the same moment our courage and zeal and enterprise have rather slackened, as if we were too sleepy to avail ourselves of the opportunity. O, brethren, the twenty minutes are out, and we must arouse and beat to quarters, before the enemy can recover and repair his damages, and victory will soon crown our efforts. We would not hurt one human being, but would carry peace on earth and good will to man all over the earth. I am glad, said he, that we have not said much about money during this meeting. The money will come. But the spirit which

lower of Christ, will think that human beings can rightfully be held and used as chattels.

We do not by any means suppose that the position of the missionaries will give full satisfaction in all quarters. Men who hold extreme opinions, on the right hand or on the left, must needs be in the minority. If such persons can with a better conscience withdraw their contributions from the American Board, and cooperate exclusively, either with the Presbyterian Board on the one hand, or with the American Missionary Association on the other, we trust they will not hesitate to do so. Only let the withdrawal be in a kind and Christian spirit. Why should it not be as when Abraham parted from Lot, saying, "Let there be no strife between me and thee, nor between my herdsmen and thy herdsmen, for we are brethren." The result of such a withdrawal may be a great and rapid extension of the missionary work.

A MISSIONARY TRACT.

We give our readers this week a folio tract on Foreign Missions, which, notwithstanding its length, we trust they will read with care. Could the holy fervor sometimes manifested in the meetings of the American Board be instantaneously communicated to the churches, there would be such a quickening of faith, and hope, and zeal in the missionary enterprise, as would meet not only the demands of the treasury, but the higher demands of a favoring Providence. The meeting at Pittsfield was in the main a great missionary prayer-meeting; and in order that those of our readers who were not present may catch something of its spirit, we have endeavored so far as is possible through these leaden channels, to convey that spirit to them. The finances of the Board are in a hopeful condition. The question of Slavery which has embarrassed some of the missions is in a fair way to be settled on sound Christian principles. The Prudential Committee have reiterated the principles of Mr. Treat's letter, and the Board, by allowing, virtually declares the same. The great idea of the meeting was *progress*. The call is not now for money to pay a debt, nor merely to sustain existing missions, but for men and means to go forward and possess the wide opening fields. We hope that the churches will respond to that call with cheerfulness and alacrity; that none will hold back from the support of the Board on account of mere technicalities. In reference to Slavery the Board has made progress; the missionaries implicated have made progress even in the year past. All will end well. Let us then go forward with one heart and with one mind to fulfill our great commission, and give the Gospel to every creature.

The complete preoccupation of our columns will be our sufficient apology to correspondents for any apparent neglect of their favors.

PERSONALITIES.

A great improvement has taken place within a few years in our secular and political journals with respect to personalities between themselves. Seldom is an editor attacked by name, and his private character or life dragged before the public by an unscrupulous opponent. Journals are dealt with as having a character, an identity, a responsibility of their own. This is as it should be. It is not only a matter of courtesy, but of right. No free press can exist without such a code of honor. We regret to see an occasional departure from this principle on the part of a religious newspaper; for the religious press should be under the control not merely of conventional courtesy, but of Christian propriety. A gross instance of personality from such a source has lately come under our notice. The *Congregational Journal*, in expressing its disapprobation of a communication which recently appeared in *The Independent*, takes occasion to speak in abusive terms of our assistant editor, calling him by name—without even giving him the title common among gentlemen, to say nothing of his professional title—and asks what good can be expected of a paper in which he "is allowed to have a hand"—the "hand of Joab."

As we seldom see the *Journal*, we know little of its general character and spirit. We have heard some of the ministers of New Hampshire complain of it as sluggish, heavy, and unsuited to their wants, and at the late meeting of the General Association, it seemed to be generally regretted that the Congregational churches of the State had not a better organ of their sentiments and spirit. But we were not aware that to these disqualifications the *Journal* added those of surliness and malignity. Indeed we have entertained a better opinion of the *Journal* than seems to be entertained of it at home; for the numbers which we have seen usually evinced some editorial ability, and we have thought that for a little, local paper, it was quite respectably conducted. But be that as it may, there is no apology for this offense. Malignity can add nothing to sprightliness, and it is a poor compensation for stupidity. Let men find fault with *The Independent* as they will; and if they must abuse somebody, abuse its responsible editors in any of their relations in life, private or public. But let them not go behind these to assail one who is not in a position to defend himself, nor suffer personal pique towards him to affect all their intercourse with the paper and its editors. This is neither Christian nor manly.

It is proper to state that this article is written in the absence of our assistant editor, and without his knowledge. The "hand of Joab" is not in it. Probably he would say that the attack was unworthy of notice; so should we, were it not for the general principle involved. The *Journal* is a *Congregational* paper, and we hope to see it taking the same high stand with other Congregational journals in New England. For its editor we have no small respect as a scholar and a writer. We regret such freaks, whether of malice or of fun, because thereby religion, learning, and literature are alike dishonored.

NORTHERN NEW YORK. WATERTOWN.

About four months ago our sympathies were awakened by the sad intelligence that a flourishing town in the northern section of this State had been suddenly enveloped in the devouring flame; that an hundred buildings were laid in ashes, more than thirty enterprising merchants were turned out of business, and $250,000 of property, the hope and comfort of its owners at sunset, was, at the break of day, no more. Passing recently through this place, on a northern excursion, we felt an inclination, on our arrival, to step up to the scene of desolation; but lo! to our amazement, the desolation had, we might say, already vanished; and through an almost unparalleled vigor and enterprise, a new city was fast springing into being. Large and beautiful blocks of buildings were already up and roofed; a splendid hotel, twenty-six spacious stores, and several handsome dwellings were in rapid progress of preparation for occupants; and the foundation was laid for one of the handsomest churches in the State, on the ruins of the late Episcopal edifice. All this, we thought, indicates a mental and moral stamina in our countrymen, of which we may well be proud. Watertown will rise from its ashes, to be one of the handsomest towns in the State. The water power here is truly magnificent, among the best in the State. In the space of a mile and a half there are, in the Black river, five natural and seven artificial falls, capable of carrying a million spindles. On these falls are now one large cotton and one cotton batting factory; two woolen factories; six tanneries, some of beautiful morocco; seven flouring mills; one immense paper and printing establishment; several machine shops; and, we are sorry to add, two large distilleries, driving a heavy business. The place, though but fifty years old, (the first settlers are still here,) contains 6000 inhabitants, has six banks, eight churches, a handsome institute, a court house, jail, and a noble agricultural hall, 104 feet by 60, in which is annually held a county agricultural fair. In the best parts of the town are several very neat and beautiful residences, and scarce a family lives in a hired house; most of the inhabitants own their own residences, with yards and gardens, which give an air of comfort and neatness very enviable to us who are closely pent up in the confined streets of a city. The moral and religious character of the inhabitants of this region is of a high order. The churches are stable, and well supplied with pastors; and the cause of temperance, with other benevolent enterprises, is well sustained. We were happy to find *The Independent* in some houses, and to hear it well spoken of as an instrumentality in advancing the religious and philanthropic enterprises of the day. Soon this place will be brought into the immediate neighborhood of New York by a Railroad, now constructing to Rome, though all these towns in northern New York are quite accessible by the beautiful plank roads, which run in almost every direction.

M.

THE CHOLERA AT BANGOR.

BANGOR, September 13, 1849.

MESSRS. EDITORS,—As it may relieve the anxiety of some of your readers to know the progress and extent of the Cholera which now prevails in our city, I will give you a summary of the facts.

The first deaths by this disease occurred a fortnight ago to-day; since which time there have been 110 deaths by cholera and about 30 by other diseases, making an average of 10 deaths per day, or 70 per week. This, for a population of perhaps 14,000, must be considered a fearful mortality; equal to 320 per day for New York, or nearly twice as great a mortality as has resulted there in any one day. The doctors all agree that a remedy, after the collapse, is past their skill, and very few on whom the disease has fastened recover. Cases have occurred to-day where the patients did not live more than two or three hours after the first attack.

It is pronounced by a Boston physician to be more malignant *here* than in *Massachusetts*. The number of cases reported to-day is ten, deaths by cholera 8; so there is no abatement as yet. A large proportion of the victims are foreigners, who live in less healthy locations and are not careful in regard to diet. There has been considerable consternation and alarm among a portion of our citizens, and it is thought that not less than two thousand persons have left the city.

Yours, &c. A.

CALIFORNIA CORRESPONDENCE.

[The following interesting and valuable letter has come to us in connection with a private letter from the writer to one of the editors of this paper. It will be recognized at once by the many who are familiar with his initials, as coming from the intelligent and warm-hearted Chaplain of the American Seaman's Friend Society at the Sandwich Islands; the same gentleman who has recently communicated several excellent letters from Oregon to the *New York Observer*. At the date of this, he had just learned the existence of *The Independent*, and this is his greeting to us from across the world. We hope that we may receive many more such from his ready and skillful pen.

At a time when every item pertaining to California is sought for with so much avidity, a special interest must attach to these impressions of an observer whose justness and sobriety of mind, with his large reach of previous observation, and his settled habits of accuracy and fidelity of statement, render him one of the most reliable reporters from the Gold-land of whom we have any knowledge. We would trust him as we would trust our own eyesight.—EDS.]

The letter is dated

On board U. S. Transport *Massachusetts*,
At Benecia, Cal., July 16th, 1849.

We made the passage from the Columbia River to the entrance of San Francisco Bay in three days, but did not enter until the fourth in consequence of the fog. The *Massachusetts* being a steam vessel as well as a wind craft, our captain entered the Bay with steam, thinking it perhaps would be more safe. We entered this magnificent Bay June 20th, and came to anchor at San Francisco, being surrounded by more than sixty vessels of different nations. Since that period I learn that a much larger fleet has been at anchor there. We spent but two days there, as our cargo was designed for the "Army Depôt" at Benecia. Taking General Smith and suite on board, together with the Hon. T. B. King, Member of Congress from Georgia, our vessel proceeded to this place, Bernicia. It is spoken of as the future rival of San Francisco. It is situated on the straits of Carquinez, about thirty-five miles from the ocean. At present it contains a population of 400 or 500, including the officers and soldiers of the army. Buildings are going up as fast as lumber can be obtained. Several large vessels are now lying here, and two steamboats are in process of construction. The materials for one were brought out in the *Leonore*, and those for the other in the *Edward Everett*, both from Boston. The saw and hammer are busily plied, and in a very short period both boats will doubtless be running up and down this Bay and the rivers emptying into it. Most certainly never were rivers more admirably adapted to steam navigation than the Sacramento and San Joaquin. Three weeks since I ascended the latter as far as the thriving town of Stockton, situated (by water) some 200 miles from the sea. It is a place already of much business, though three months since scarcely anything was done there. There are only two shingled buildings in the place, but many scores of tents, large and small. It is emphatically a "city of tents." Thither resort for supplies all the miners now digging upon the tributaries of the San Joaquin. When we were there everybody was in a great hurry, business was very brisk, teams coming and going constantly, vessels arriving and departing. I spent one Sabbath there, where there never had been a clergyman before, or a sermon preached. I was most cordially welcomed as a minister of the Gospel, and the service was well attended. Among the numerous clergymen just arrived, I doubt not that some one will be found to locate himself at Stockton, where I am certain he is needed and would be well received.

From Stockton I proceeded by land to Sutter's Fort, a distance of nearly seventy miles. The country is quite level, and such parts as are wooded are covered with a growth of noble oaks. At this place I spent the 4th of July. An oration was delivered by Dr. Deal, recently from Baltimore, a gentleman of high mind and religious character. He is a member of the Methodist denomination, and in the absence of a clergyman officiates with much acceptance. Near the Fort a new and thriving town or city is springing up, called Sacramento City. It is also a place of great business. Hither resort for supplies the miners now digging upon the Sacramento river and its tributaries. A person who has not visited these places can have but a very imperfect idea of the amount of business daily transacted in them. Literally in the very woods, under the shade of the oak and sycamore trees, merchants are doing a business that would do credit to towns of a century's growth. Every man seems intent upon his own affairs; and everything moves forward in the most quiet and orderly manner. There are no mayors, aldermen, or other city officers, neither court-houses nor gaols, and goods are everywhere exposed about the streets, yet I heard of no riots and no thefts. If I had not seen these things with my own eyes I could not have been made to believe them. In the American character there is the element of self-government that in an all-important sense supplies the place of civil organization. I never had before such admiration for American character as I have gained since mingling with my countrymen in this new and strange country. To be sure there is much to be deplored, but there is much more I do assure you to be admired and rejoiced in. It may be said that everything is in utter confusion and disorder; and yet every man feels safe in person and in property.

I left Sacramento City to visit the Mills, or Cutonia, where fourteen months since the gold was first discovered. This town is situated on the South fork of the American Fork of the Sacramento River. It is a place of considerable importance. There I spent a Sabbath, and met the Rev. Mr. Roberts, superintendent of the Methodist Episcopal Mission on the shores of the Pacific. He preached in the morning, and I followed him in the afternoon. We had good audiences. The Methodists have already organized a class. The communion was administered during the interval between the services. Early Monday morning I left for the "Fort," and embraced an early opportunity to pass down the Sacramento to this place [Benecia]. This is a beautiful river. Its banks for an hundred miles are beautifully skirted with overhanging vines and trees—the tall sycamore, the waving willow, the creeping grape-vine, mingling and entwining together, and forming in the mass a beautiful border to a beautiful river. We were four days in descending from Sacramento City to this place. I assure you from personal observation that the country watered by the San Joaquin and Sacramento, with their numerous tributaries, has within it the elements of immense mineral and agricultural wealth. The mighty movements of the last twelve months, with reference to California, are barely commensurate with the natural resources of the country. The decree has gone forth. Here must arise powerful cities—here must center a vast commerce. God has not kept this region with its noble bay, its mines and its wealth, locked up from man for so many centuries without good and sufficient cause. The time has now come to open these treasures, and to invite hither a race of as enterprising men as ever directed the business and the commerce of any nation. Vast results must follow. Within sight of the deck of this vessel is *now* fitting out an expedition, or an escort to accompany an engineer, who will start about August 1st to proceed on an exploring tour across the Sierra Nevada range of mountains to Salt Lake. His object is, TO DISCOVER, IF POSSIBLE, A FEASIBLE ROUTE FOR A RAILROAD! This mighty undertaking must and will be speedily accomplished. Other enterprises of a similar nature will follow. In view of all I must rejoice that God reigns, and that he claims this world as his own. With our limited view of things we may not be able to comprehend the mighty designs of Jehovah, yet hereafter we shall surely see that HE has been at work.

In regard to the success of the miners I would remark that such as patiently and laboriously work average about 1 ounce of gold per day—some more and some less. Not a few get discouraged after a few days, and retire in disgust. Gold digging is no holiday sport, but resembles canal and railroad work. A gold digger gets perhaps $16, $20, $50, and it may be $100 for his day's hard work, while the Son of Erin gets six shillings; but of the two the gold digger works the hardest, and for the time being gets much the poorest fare. *Let no one think of coming to California to dig gold who is not willing to work hard, work early and late, work in the sun and in the mud, cook his own food, wait upon himself, sleep on "terra firma," risk his health*, and endure an amount of hardship that he was probably altogether a stranger to if he lived east of Hudson river, or dwelt in rich New York, Ohio, or Pennsylvania. Multitudes will come only to be disappointed, and will return with far fewer pence than they crossed Panama with, or doubled Cape Horn. Before young men and old men give up good situations, sell out and emigrate to California, let them count the cost, and not blindly rush into poverty when they may fancy they are rushing into a fortune. While I thus write, I am fully aware that fortunes are now being made, and it may truly be said never could man ask for a more favorable opportunity than is here given to acquire property.

While at the "Mills" I learned that the Americans had taken steps to warn all foreigners to leave the mines. This has been done already north of the South fork, and from what I can learn it is the general impression that very soon none but American citizens will be allowed to dig gold in California. If this measure is carried out it will be done by the people themselves, *i. e.*, by the miners. So far as they have thus far moved in the matter, foreigners have obeyed at once the summons to depart. While I was at the "Mills" a company of Chilians had recrossed the river and left the mines. I think the same will be generally done by others, although I cannot speak with certainty. Americans reason in this way: neither Russia or England would allow foreigners to dig in their mines, and why should foreigners dig in *our* mines? It is absurd to suppose that the United States Government would send troops to drive foreigners from the mines, but let American citizens themselves now digging declare that no foreigners shall work in the mines, and the work is accomplished. But foreigners will still find abundant work, at high prices, in all the cities and towns, so that they cannot reasonably complain.

I must just allude to the Slavery question. No fears need be entertained that Slavery will be tolerated in California. The people will not allow it when once a State government is organized. Even now a master cannot retain his slaves. I saw recently a planter from Georgia, who brought from home a valuable slave; but no sooner did the slave breathe the pure air of California than he *freed himself*, and there was none to hinder. I see that a large company from Georgia think of bringing their slaves hither. Let them do so, and their slaves likewise will free themselves.

But I must here close, having written much more than I anticipated when I commenced.

With prayer for your success, I remain your brother in Christ,

S. C. D.

LETTER FROM REV. LEON PILATTE TO REV. L. BRIDEL.

PARIS, Aug. 21st, 1849.

MY DEAR FRIEND:—You wish me to give you some account of my recent tour in Germany and Switzerland; and for this purpose I now write to you. The political and religious condition of those countries is exceedingly interesting to all who, as Bogue says, desire to know "how God governs the world," without anxiously following His various movements. Let us first speak of Germany. During the brief stay which I made there, I had the happy opportunity of making the acquaintance of some of the most distinguished men of that country, and especially of a man already celebrated by his writings, formerly chief magistrate of the Canton de Vaud, a voluntary exile since the revolution of 1845, to whom the king of Prussia, in addition to an honorable hospitality, has assigned the place of Professor of French Literature in the University of Bonn. I refer to M. Monnard, the successor of John de Muller. I have also seen and heard often that excellent man, well known in France by his writings, the distinguished pastor of Frankfort, M. Bonnet, and several others less known, but no less capable of giving a sound judgment upon the present state of Germany. I give you, my dear friend, what I have retained both of their opinions and of the various impressions which I received in conversation with men of different views and countries.

For the present, the German revolution is looked upon as stifled, and the thrones of kings are set up again on their four feet. The storm is laid. The real death-blow to what was good in the German revolution was the dissolution or rather the decomposition of the Parliament of Frankfort. The confidence which this Parliament had inspired, the enthusiasm which it had excited, is incredible. Men still weep—that is the word they use—over its errors, its faults, and its end. I would add that the revolutionary movement in Germany, after having raised the noble standard of national unity and rallied in the cause all the generous hearts of the country, was not slow in corrupting itself. The leaders of a school appeared; the demon of an infidelity the most shameless—the hatred of all religious faith and of all social order, seized upon certain revolutionary influences; a large portion of the people into whom a pantheism more gross and fertile in sad consequences had been instilled, followed them; and honest men, men seeking the good, but without the unbridled impatience which goaded others, these men have recoiled. Many regret the part which they took in pursuit of German unity, and there are many now who, even for that unity, would not consent to the convocation of a new parliament. However, they blame the king of Prussia for refusing the imperial crown; they blame him especially since they have seen him attempting with great pains to establish the unity of a part of Germany; and many are disposed to think that he was much more anxious to defend himself against the encroachments of Austria than to labor for the general good of Germany.

One thing saddens me in thinking of Prussia and of Germany in general—that is the retrograde spirit with which many Christians are plainly actuated. Hengstenberg, of Berlin, and all the party attached to the *Evangelical Gazette*, are defenders of the *divine right* and those ancient privileges to which our age should render justice. The professed piety of Frederic William IV contributes to their illusion. A Christian king supreme head of the Church and the State, appears to them the ideal of perfection. These honest Germans do not know, do not understand, America. The sentiment of civil liberty is wanting. They do not know what it is to be a citizen; they can only conceive of *subjects*. This is deplorable; and see what is the result. All the party of the opposition, the greater part of the advocates of political and social progress, have seen fit to make an anti-Christian profession; and so long as the *pietists*, as they call them, maintain that absolute royalty is a divine right, they reply, "We see that in order to political progress it is necessary to abolish a religion which dooms us to an eternal servitude." It is just to say that the reactionary excesses of some have opened the eyes of others; that already a certain number of Christians feel that the Gospel is the vehicle of all progress, but their number is small; they want an organ and influence between the extreme parties. Lately, in Wurtemberg, they attempted to set up a popular journal representing their views, but they were unable to accomplish it; and a young and distinguished writer, as full of piety as of patriotism, who would take the work in hand, is yet waiting for the aid which was promised him. You cannot form an idea of the deplorable state into which religion has fallen in Germany. The churches are deserted; the most distinguished doctors preach to empty benches; and infidelity, studied and systematic, or passionate and violent, reigns on every hand. Here and there, however, you find some souls and some congregations alive, but the latter are as rare as oases in the desert. This is a sign which should affright kings and princes, if they were wise, more, far more than what they call "the dangerous dream of German unity."

In my course in Germany, I visited several places which have become celebrated by recent events. First, at Frankfort, that famous church of St. Paul, where met the German Assembly—the unfortunate parliament. That immense hall now empty; that mute tribune; those marked places where sat Lichnorski and Robert Blum—the first the innocent and honorable victim of revolutionary violence; the second a victim also, though less respectable, of reactionary violence and imperial terror. Everything in the place, under that silent dome still hung with the symbols of German unity—everything made on me a profound impression. I have seen also near Oos, in the Grand Duchy of Baden, the battle field where the two large bodies of insurgents encountered the royal troops. One sees at a single glance at the place that the battle must have been desperate. A river separated the combatants. On both banks yet remain the debris of their hasty fortifications; the neighboring bridge is mutilated; the road cut up; the fields round about devastated; and here and there fetid exhalations announce the presence among the flowers of the earth of a great number of putrefying corpses. How long shall God endure the horrors of war? I passed near Rastadt—the place where the insurrectionists of Baden made their last stand—at the moment when they surrendered at discretion. The disarmed soldiers covered the road which leads to the north of Austria—their appointed place of exile. The captive leaders await their sentence; several have already been put to death.

There is but one voice in Germany about the Baden insurrection, and that is to deplore and condemn it. Free from taxes, free in most respects, governed without violence, prosperous in every way, they had almost nothing to desire. Their precipitation and their assault were unjustifiable. They fought, they said, for German unity; be it so. But they ought to have understood that in view of their inferiority and the small importance of their country, if it were proper for them to enter into a grand, united movement, it did not belong to them to take the initiative. The leaders said, "Wurtemberg will aid us; it has promised to." But Wurtemberg did not budge, and the promise so pompously proclaimed meant nothing at bottom but that some Wurtemberg revolutionists desired that their country should rise at the same time with the Grand Duchy. Now the unfortunate country pays the penalty of its imprudence. Death and exile have cast grief over families, and the destruction of agriculture, commerce, and industry, threatens a long season of misery for those who have so long enjoyed prosperity.

But it is time for me, my dear friend, to close, and yet I have said nothing of Switzerland. One word only in closing. The noise of war there has not excited much enthusiasm. The Radicals have become Conservatives in power. A remark of Drusy the Radical of the Government is quoted: "I will go to Lausanne on the day of the civic festival to harangue those few *demagogues* who never know how to be quiet."

You know what odious laws have been passed in the Canton de Vaud against religious liberty. Since those have been promulgated, it seems that the rage of the enemies of the Free Church is appeased. Meetings are held everywhere without disturbance or prosecution; and the greater part of the servants of God, torn violently from their parishes and banished to a distance, have returned with little commotion, except that the authorities seem to wish to annoy them. This is a temporary repose which God has granted them. May it long continue!

But I must close, with regret that I have not satisfied your curiosity with a budget of interesting details; but that would take too long, for I hardly know how to place *multa in paucis*.

Adieu. Yours affectionately,

LEON PILATTE.

INCIDENTS OF THE PEACE CONGRESS.

The English papers are filled with the details of the Peace Congress. We have no room for the reports of speeches beyond what have already been furnished by our English Correspondent. But there were several incidents in connection with this movement worthy of being chronicled as indicating the state of public feeling towards it. One of these is thus spoken of in the *London Daily News*, of Aug. 28:

"The greater number of the gentlemen from England and America left London by special train on the morning of Tuesday, the 21st inst. The special steamers waiting at Folkestone, to convey them to Boulogne, where they arrived at three and half-past three, P. M.

"In consequence of the kind and active intervention of the President of the Chamber of Commerce, Monsieur Alexandre Adam, the usual passport formalities were dispensed with on this occasion, and the Custom-house authorities allowed the whole of the luggage to be landed and conveyed to the railway station without being examined. This last concession is almost without precedent. Although it is generally extended to ambassadors and distinguished official personages traveling as such, it probably has never before been made for a large number of private individuals landing at the same time; and the circumstance offers a subject for much reflection to those who feel an interest in the extension of the international communication."

Another incident still more striking was the following:

"M. Lacrosse, the Minister of Public Works, issued a circular to the members of the Pence Congress, inviting them to visit the Palaces of Versailles and St. Cloud, upon which occasion it was stated that the celebrated water works would play, and the cascade at St. Cloud would be illuminated at night, an honor which, it was intimated, was only conferred upon the visit of sovereigns.

"In compliance with this invitation, about 1,000 delegates to the Congress started by the railway to Versailles on Monday morning, at 9 o'clock. Upon their arrival they were immediately conducted over the Palace, every portion of which was thrown open for their inspection. A half-past 12 upwards of seven hundred of the company sat down to an elegant *déjeuner* in the celebrated Tennis-court, so fraught with historical associations. The residue of the company, on account of the inadequacy of the building to their accommodation, were compelled to seek refreshment in the various *cafés* in the town."

After the repast was concluded, the company were reconducted to the Palace, where they were received by the commandant and a guard of honor. Upon their arrival on the terrace, at the entrance of the gardens, they were surprised at finding nearly 30,000 spectators, who had assembled from Paris, Versailles, and other places. The Congress halted for a short time upon the terrace, and gave several hearty English cheers for France, which were responded to by cheers from the French, accompanied by shouts of "Vive la Congrès," with which cry they were frequently saluted during the day. The commandant, mounted on horseback, then conducted the Congress over the gardens, to visit the fountains.

At 5 o'clock the Congress took their leave of Versailles amidst mutual cheering between themselves and the French, and proceeded by railway to St. Cloud, where they were conducted over the Palace and grounds by the officers of the Palace, the French populace being rigidly excluded from any spot which could intercept the view of the Congress. At nightfall, "La Grande Cascade" was illuminated in the most magnificent manner for two hours, a military band playing various overtures, quadrilles, and waltzes during the period. Between 8 and 9 the company took their departure amidst mutual salutations, being conducted out of the grounds by the chief officer in charge of the Palace, the road through the long avenue of trees leading from the Palace to the town being lighted by flambeaux, held by soldiers at short intervals. The spectators at St. Cloud were nearly as numerous as those at Versailles.

It was intimated in the early part of the day that it was the intention of the President to have met the deputation at St. Cloud, but in the evening the Congress were informed that the state of his health would not permit of his carrying out his original intention.

On the following morning the greater part of the Congress left Paris by special train, at 7 o'clock, and arrived in London at 12 the same night.

There were special manifestations of good will between the English and American deputations. At the breakfast, RICHARD COBDEN, Esq., M.P., was called to the chair, and delivered an address highly complimentary to the Americans present. A resolution was then passed to the same purport. The Chairman presented to each member of the American delegation a copy of the New Testament in French, with an appropriate inscription, signed by himself in behalf of the meeting.

To these remarks and proceedings Mr. ELIHU BURRITT responded with his usual eloquence. Rev. Dr. Allen, of Northampton, also made an address, from which we give one or two extracts:

"We are the descendants of the Puritans who, from Leyden, in Holland, and from the chalky cliffs of England, crossed the wide ocean to find an asylum for freedom—freedom as to civil rights, freedom to read the Bible, freedom to worship God. We have crossed the ocean and assisted in this Congress in order to give the world freedom from war. We have come from the States of New England, from the snows of Canada, from the sunny region of South Carolina, from the rich land of Ohio, and from the broad prairies of Wisconsin, to meet with men of the same heart in Europe. The Americans had been reproached with Slavery. He was sorry that it was not generally understood in England that their United States government was a government of limited power, having no authority over Slavery, which it could not abolish, except by the act of independent States. By words of kindness, and arguments derived from that holy book, they were endeavoring to persuade other States to abolish—and they should succeed in persuading them to abolish—Slavery. Let them not blame the American people *en masse*, but let them, if they pleased, reproach Mr. Calhoun as the embodiment of Slavery. Reproach not the American government for not abolishing Slavery, but reproach it as much as you please for what has been done to extend the empire of Slavery into new States; reproach not beloved America, but reproach, if you please, Virginia, South Carolina, or Georgia. The New Testament which had just been presented to them they received as the Word of God, the light of the world, to teach the principles of universal peace.

"Dr. Allen spoke in warm terms of France but added: 'What France wants, as it appears to me, is not intellect, is not science, is not literature, tast, refinement; but the familiar knowledge of the great truths of the Bible. One of the kings of France expressed the wish that every peasant in his dominions might have a chicken in his pot. We will express a different wish—that every French peasant may have a Bible in his cottage.'"

A resolution in favor of a general disarmament was enthusiastically carried in the Congress. The discussions were animated, the speeches eloquent, and the whole affair passed off with great *eclat*.

GENERAL NEWS.

AMERICAN ART UNION.—The new gallery, which we lately mentioned as being in progress of erection for the Art Union, has been completed, and on Monday evening was thrown open to a highly respectable company of invited guests, among whom were several gentlemen connected with the city press. The preoccupancy of our columns prevents such a notice as we had intended of the paintings exhibited, and of the pleasant incidents of the evening. From the catalogue put into our hands, we find that the number of paintings to be distributed to members at the annual meeting in December, is 321. Many of these are beautiful and well finished pictures. The galleries are now open free to the public.

The effect of such a *free* exhibition of the works of art in elevating public taste, and diffusing a rational and refining pleasure among all classes, it is not easy to compute. The pictures of the American Art Union, unlike those of some foreign galleries, give no offence to modesty. No unchaste production is ever allowed to stain the walls of this gallery. In this the good taste and judgment of the managers is apparent, no less than their regard for the public morals. No public institution can long exist in this country on any other basis than that of sound morality.

We learn that the funds for the building are derived from a tax of five per cent. on the income derived from the sale of tickets to subscribers. The catalogue states that the income of the Association "from $5,000 has reached $80,000. The number of members from 937 to 16,475. Its distribution, from seven Works of Art, costing about $2000, to 929, costing more than $60,000. The Institution has distributed about 2000 Works of Art, painted by 231 different Artists, residing in fifty towns in sixteen States and Territories, from Maine to Louisiana, in Rome, Florence, Dusseldorf, Paris and London. Paintings have been purchased from 145 New York Artists, 27 Pennsylvania Artists, 10 Massachusetts Artists, 7 Ohio Artists, 5 New-Jersey Artists, 4 District of Columbia Artists, and smaller numbers from Artists in Maine, Rhode Island, Connecticut, Virginia, South Carolina, Alabama, Louisiana, Missouri and Michigan. Engravings, etchings and outlines, to the number of more than 150,000 copies, have been distributed throughout the Union."

FROM CALIFORNIA.—The *Empire City* arrived at this port on the 13th, with advices from Chagres to September 1, and from San Francisco to August 2. She brings 49 passengers, upwards of 11,000 letters, and more than $600,000 in gold.

There had been 62 arrivals of vessels, with 3,614 passengers, at San Francisco, mostly from the United States, during the month of July. Sailors' wages were $120 per month—plenty at that rate, and no trouble to any vessel which would pay.

The greatest excitement had prevailed in San Francisco, in consequence of a riot which took place on the 16th July. Seventeen men were arrested, and had a trial before the Alcalde. The leader, Samuel Roberts, was found guilty of "conspiracy, riot, robbery, assault with intent to kill, shooting with intent to kill," and was sentenced to ten years hard labor in the penitentiary, where the Governor of California may direct.

Theodore Saunders received the same sentence. All the others were found guilty of various riotous proceedings, and received sentences to the penitentiary for periods varying from six months to one year, accompanied with fines of from $250 to $1000.

THE OVERLAND EMIGRATION.—The advance companies of the Rocky Mountain Emigration were entering the country by the northern route. A few members of the first party were in San Francisco. A letter from Sacramento City, dated July 24, contains the following intelligence:

"Emigrants from Missouri, over the Mountains, are now arriving daily. The first party of packers has been here five or six days, and reports four wagons in Pleasant Valley, about 100 miles above, and five or six thousand wagons on the way and not far behind."

THE ELECTIONS.—The election ordered by Gen. Riley had taken place. There was an animated contest, and fifteen hundred votes were cast. The persons elected were P. H. Burnell, Judge of the Superior Court; Horace Howes, Prefect; J. W. Geary, Alcalde; and Frank Turk, second Alcalde of San Francisco; —— Juirero, sub-Prefect; and T. H. Greene, B. A. Harrison, A. J. Ellis, S. Harris, T. N. Winston, and John Townsend, Councilmen; S. Gilbert, Myram Norton, and Wm. N. Gwyn, were elected delegates to the convention, and three others as supernumeraries.

SAN FRANCISCO MARKETS.—Flour, $12a$13; pilot bread, 8 *a* 10c.; pork, $14,75 *a* $16; for mess, new, $18 *a* $22; cheese, 37c.; butter, 75 *a* 80c.; shoes, brogans, $1,25 *a* $1,35 per pair; twilled blankets, heavy, $2,25 *a* $2,26 per pair; common, $1,75 *a* $2; gunpowder, 55c. *a* $1,25; tents, $10 *a* $15; black silk hats, $1,75 *a* $2,25; lumber, white pine and sawdling, per thousand feet, $3 *a* $3,50; house frames, $1200 *a* $1500.

Tea and silks, direct importations, with other China goods, were selling cheap. Invoices of piece goods and hardware had been sold at very low figures. Owing to the large number of emigrants, provisions were in steady demand. Lumber was also stiff.

A letter received from San Francisco by this arrival states that the writer had seen a piece of gold weighing fourteen pounds, and that $4000 had been offered and refused for it. This correspondent farther says, that he has made a clear estimate of the yield for September, October, and November, and that it amounted to $12,000,000. The number of people at the mines is 25,000.

The amount of gold brought into San Francisco in twenty days, previous to the sailing of the steamer *California*, was a million of dollars.

Another letter published in the *Post* says—

"There are now in the port at least one hundred and thirty vessels, and five or six coming in every day. *Prints*, such as sell in New York at 6 cents, are selling here at 1 *cent per yard*. The goods I brought over with me could hardly pay me for the trouble, if they were to be sold for their weight in gold dust.

"It is impossible for any man not in the country to realize the state of affairs here. There is certainly no end to the gold in the country, and it can never be exhausted until the mountains are leveled and the dirt washed over; but the work is exceedingly hard and laborious, and few of the miners labor more than five or six hours per day. I know of nothing that could be sent here without loss, unless it be house frames, lumber, and good furniture of all descriptions.

"I have visited all the mines, and been at much pains to examine and inform myself of the actual state of affairs in the gold region, and I have no hesitation in saying that $50,000,000 will be raised in six months from this time."

LIFE AT THE MINES.—A letter in the *Journal of Commerce*, dated Sacramento City, July 23d, gives us a little insight into the comforts of Mining:

"You rise at 4 o'clock, swallow a hasty bit or two, then leap into your 'hole,' and delve there till eleven o'clock. The sun pours down most scorchingly—the high perpendicular rocks on each side reflect the heat, and make it doubly overpowering—above all, you are steaming away your life in a deep hole, just large enough for full swing in your horrid labor—and all breezeless as the grave. The feeblest one in the company rocks the machine, the strongest digs in the hole, and the other carries the earth. At last you retire for the forenoon, to scorch over cooking the dinner, and loll panting in the shade till 3 or 4 o'clock. If you have made anything in the morning this is the time to 'show gold' from the fine black sand in which the final washing leaves it. Then, until dark, work is pushed.

"Such intense heat is beyond all powers of description. I have ranged through every variety of climate—have been becalmed a week under the line—but never before felt or dreamed of such withering fire as fills the atmosphere every day at noon. Add to this the fact that digging for gold is the most severe, weakening labor, and you will not wonder that half of all the emigrants leave the mines within the first week. Most men are not able to work in the sun, as they must if they would work to any advantage; and many who are able will not toil thus for all the gold in California."

"The general health of the mines is now excellent. Overwork and exposure to the sun are the only causes of sickness. The river water is melted snow from the mountains, and nothing can be more pleasant or healthful. The snow, however, is nearly all melted, the river falls fast, and will soon only be supplied by springs poisoned by beds of copper ore. The water must then be boiled before it is drank; but yet it is impossible to avoid danger, the fruitful source of dysentery and all diseases incident to a feverish climate. Still, this is the best season for digging, and men will heap up their gold dust till Death strikes them down upon their pile of pelf.

"What most strikes a stranger in the mines is the perfect order and quiet there. I may truly say that in point of integrity of character, the United States has sent its very best men as representatives to California. This is no fulsome praise. I never saw a body of men so well educated and so honorable as the great mass of miners. Many times since the foundation of our Republic have our citizens exhibited their peculiar capacity for self-government, by splendid exhibitions of public virtue; but none are so brilliant or convincing to me as this fact which I see every day on all sides. Thousands of men are away from their homes, engaged in the most dangerous of all pursuits, perfectly free from the sword of the law and all restraint except what they choose for themselves, and yet they conduct themselves more honestly, soberly and peacefully than when watched and guarded by careful legislation at home! Common virtue makes the most perilous of all situations the most secure. It converts lawlessness into a higher species of liberty!

"This applies only to the mines. In the cities things are far worse, though property is generally safe—safer certainly than life. In point of personal security they are on about the same footing as cities in our southwestern States—particularly Texas."

NO BLACK LAWS IN ILLINOIS.—The new constitution of Illinois, adopted in 1847, has the following article:

"The General Assembly shall, at its first session under the amended constitution, pass such laws as will effectually prohibit free persons of color emigrating to and settling in this State, and to effectually prevent the owners of slaves from bringing them into this State, for the purpose of setting them free."

In due time the General Assembly held its *first* session—discussed the subject—many felt ashamed of the provision—some said it required an impossibility, as they could not pass any law which would "*effectually*" prohibit free persons of color from coming into the State,—and so the first session closed, and no law was passed on the subject.

THE INDEPENDENT COLPORTEUR.—Mr. Brewster, who styles himself the Independent Colporteur of New Orleans, and whose circulars have been freely addressed to the editors of religious papers at the North of all denominations, writes as follows to the *Christian Register*:

"The *Unitarians* of Boston have a series of works, pamphlets and tracts, which I wish to see in the hands of merchants and planters, as well as distributed among seamen and their friends; and I am resolved, God being my helper, *provided* I can find friends to assist me, to devote myself to this work, to labor as a *colporteur* in the sale and distribution of Unitarian works, their tracts in particular, at New Orleans, Mobile, along the Alabama and Mississippi rivers, and hope in this way to help to do the *out-door work* so necessary to the success of the preachers; and thus pr

Domestic Correspondence.

SKETCHES OF TEXAS. No. 5.

Foreign Population of Western Texas—Call for a Christian Ministry—Success of the Sabbath-Schools.

The preceding number of these Sketches was intended to be the last, but the interest which the subject seems to have called forth, induces a hope that some additional details will be acceptable to our Christian brethren of the North who sincerely desire to know where their charitable aid may be best bestowed.

Little remains to be added in respect to the religious state of the Mexicans in Western Texas. There is, of course, scarcely any access to them by the preaching of the Gospel. Taught nothing of religion, save the unmeaning ceremonies of the Roman Catholic faith and abject dependence upon the Priest in spiritual concerns, their moral state is little in advance of what it was when they underwent penances to propitiate their brute deities, save in a greater degree of humanity. The Aztec religion consisted of expiatory, rites made up of self-inflicted tortures, and of human sacrifices. The Mexican worship, derived from the Spanish Catholics, consists also of *rites*, less gloomy but just as senseless, and of confession to the Priest; but this last, which with all its abuses might afford some opportunity for religious impression, has been of no avail, from the utter want of instruction in Christian doctrines; and being thus made a mere mummery is without even that influence upon private conduct which we see exercised, to some extent, by confession, upon the most ignorant European Catholics. We have little occasion, however, to regret the loss of a barely *possible* good result from an ordinance so justly condemned by Protestants; for the Priests themselves seem to have been ever willing to use it for its pecuniary perquisites, and female corruption; and these perquisites being of small account among so poor a people, the attendance of men at confession is not strongly insisted on, and it is in fact for the most part left to the females. The only mode of renovating this degraded part of our population is obviously by Sabbath-schools and the distribution of tracts, and there is abundant encouragement for these Christian charities in the success which has thus far attended them.

It is stated by an agent of the American Sunday-School Union, who has been laboring some four years in Texas, that there is a very promising Sabbath school in San Antonio, which may in time gather in the children of the Mexicans; and that much solicitude is shown by our Christian brethren in that place in behalf of their Catholic countrymen there, and their neighbors in the adjacent parts of Mexico. An interesting week-day school has been established by the Presbyterian minister at Antonio, consisting, according to the last report, of about fifty scholars, more than half of whom are Mexicans. This will be a fit preparation for the religious instruction of the Sabbath-schoo', and a judicious selection of the publications of the American Sunday-School Union can be made the means of much good.

But it is to be remembered that religious culture requires the fostering care of pious friends; and we can hardly appreciate the difficulty arising from the want of parental influence, and public opinion, and the sympathy and aid of churches, all of which, in our own land, contribute powerfully to the support of the Sabbath-school.

In San Antonio there are two Protestant ministers, a Presbyterian and Methodist, but not a single church edifice, nor is there ability in either society to build one without aid from abroad. It is much to be desired that this place, which, from its antiquity and interesting associations with Mexican history, as well as its local position, is so important in its influence, should be better provided for public worship and the means of religious instruction. It is rapidly increasing in population, and the Americans, who do not now exceed 3 to 400 out of as many thousand residents, are becoming more numerous in proportion. My estimate of the population of Antonio in a former number seems to have been too large; but at the time of my visit it was temporarily larger than usual by reason of the California emigration and the vicinity of a considerable number of U. S. troops. These new comers will doubtless by their enterprise and intelligence give character to the place, and ought therefore to be primarily regarded in our Missionary efforts; and it is not to be taken for granted that because they are our own kindred and brought up under the influence of religious associations, that they carry with them the impressions which they had in the land of their birth, in the midst of devout worshippers. Adventurers are perhaps habitually impatient of moral restraint, and easily led into a disregard of all religious sanctions. What is then to be expected even of our own countrymen, intelligent though they may be, and carefully nurtured by pious parents, as some of them doubtless have been, when brought into association with the reckless and vicious, and placed out of reach of parental solicitude, the example of revered friends, the influence of the Sabbath and the Church? No one but such as have had personal acquaintance with the new parts of our country, can realize the desecration of the holiest feelings of the heart which there takes place, when not counteracted by deep felt experience of the grace of God, or by the vicinage of some devoted disciples of Christ, whose example sheds a benign influence on all around them.

An able and pious minister could accomplish much good in Antonio, as by the intermixture of the Mexican and foreign population with our own people, access is afforded for their spiritual instruction. I speak not in derogation of those worthy ministers who are now there; but would merely impress upon the public mind, that ability of the *highest* order, and piety the most self-sacrificing will here find a worthy field for labor, and not *one* but *many* ministers could be thus employed in this and other places in Western Texas.

Brownsville, a town on the Rio Grande, opposite to Matamoras, presents still greater opportunity of access to the Mexican people. This place, which has sprung up since the war of the United States with Mexico, now contains a population of 2,000, and is rapidly growing into consequence; yet although a great proportion of the citizens are American, there has never yet been a Protestant sermon preached in the place, or had not at the date of a letter recently received from the Sunday-school agent before referred to. In the same communication it is stated that a Sabbath-school had been established at Brownsville, into which had been gathered some 70 scholars; and that the interest of the citizens, or of many of them, had been lately much roused up by the influence of the school, and that an earnest desire had been expressed to have an intelligent and pious minister among them, with an offer to contribute *liberally* to his support. The importance of the place from the influence which may be exerted along the whole valley of the Rio Grande, and in the adjoining territory of Mexico, ought to command the attention of our missionary boards; and we may hope will ere long attract some of our most promising young men in the ministry, who will measure the undertaking not by its *present* privations, but by its immense *future* consequences.

New Braunsfels, another flourishing town of several thousand inhabitants, in a German colony, on the road from Antonio to the sea coast, has a church and a Protestant minister who preaches in the German language. The Americans are not numerous in the place, but it is suggested, that in connection with Seguin, another pleasant inland village on the Guadalupe river, containing some fifty families, a minister might be supported, with a little aid from the Missionary Board.

Victoria, Austin, Corpus Christi, and *Point Isabel* are also important points, needing to be supplied with a Ministry.

In concluding these remarks, it gives me much pleasure to refer to the labors of the Methodists in this great Missionary field. I have had occasion to mention the practical utility of their system of itinerant preaching, by which parts of the country have been enabled to have public worship where otherwise the Gospel would not have been heard for many years. But in addition to this, great efforts have been made for the proper education of ministers, and fitting them for their peculiar labors; and the institution at *Rutersville* bids fair to accomplish the object, and to be an honor to the State and to the denomination by whose patronage it has been sustained. The College was chartered in 1840, with the powers and privileges of an University, and went into effect the same year, as far as respects the preparatory department. It has survived the political agitation and financial embarrassments which for several years blighted the prospects of Texas. It has imparted the benefits of education to some extent to eight hundred of the youth of Texas, and has now an average annual attendance of upwards of one hundred students.

For these details I am indebted to the Rev. Mr. Richardson, the President of the College; and am informed by him, that it is hoped soon to have in successful operation the theological department, which will no doubt be the means of furnishing many efficient young ministers, well adapted to the wants of the country.

I would respectfully commend their example to the notice of other denominations for imitation; not in the spirit of rivalry, but of zeal and Christian fellowship in the great work which God has set before us, of evangelizing our own country.

D.

For the Independent.

AMHERST COLLEGE. HEAR BOTH SIDES.

MESSRS. EDITORS:—*The Independent* of August 30, has an editorial article in reference to a proposed change of the name of this Institution, from Amherst to Williston College. It is written, as I presume, by that member of your editorial corps who is an Alumnus of Amherst, and written in the true spirit of an Alumnus. I accord fully with the general sentiment and spirit of the article; and yet I differ from you, Mr. Editor, as to the main question. May I then rely on your courtesy to suffer another Alumnus to state his views on the subject, through your columns.

And first, as to the facts in the case. I am not aware that there has been any recent action in the matter. Somewhat more than a year ago, the Trustees voted, with but a single dissenting voice, to ask leave of the Legislature to change the official name of the Institution from Amherst to Williston College, Mr. Williston's consent having been previously obtained. The Faculty also, I believe were nearly, if not quite unanimous in favoring the measure. Mr. Williston, however, did not accede to the proposal, and there the matter stopped. There it still rests; and I do not know that there is any prospect of further action on the subject. For aught that I know, the purpose of the generous donor may remain immovably fixed while he lives; and meanwhile the obstacles may have gone on increasing, till they have become insuperable. But I confess that such a result were, in my view, greatly to be deplored. The interests of the College, the advancement of learning, and the cause of benevolence, all demand the consummation of the proposed change. Viewing the subject in this light, I cannot but desire the removal of every obstacle that now stands in the way; and I am constrained to regard the opposition of some of the Alumni as one of these obstacles. I do not know what motives influenced Mr. Williston in his refusal, nor whether, under any circumstances, he could be induced to give his consent; but I, for one, should like very much to have the request renewed, with the assurance, that not only the Trustees and the Faculty, but also the *Alumni*, were unanimous in the request. I do not believe it is in human nature not to be pleased with such an expression of gratitude and respect; and unless there are stronger reasons than I know of, I cannot think Mr. Williston would, under these circumstances, stand in the way of the interests of the College and the wishes of its friends. He has given his name to the Seminary of which he is the founder; he gave it, as I happen to know, at the urgent request of the friends of education, and under their express conviction that the interests of the seminary required it. Under similar circumstances, he would not withhold his name from the College, of which he is the preserver and second founder. Mr. Lawrence, who is referred to in *The Independent*, did give his name to the Scientific School at Cambridge, which is as distinct from Harvard College as Philips' Academy is from Andover Seminary. He did the same to the Academy at Groton. Why should such men withhold their names from their children and their heirs? And why should not their children, whether by birth or by adoption, be proud and happy to bear such honored names—names ever suggestive at once of wealth and moral excellence.

2. The real question at issue is not so much, whether the College shall *change* its name, as whether it shall assume an *additional* title. Should the desire of the Corporation be consummated by the consent of Mr. Williston and of the Legislature, the legal or official name only will be changed. The institution would still be called Amherst College as often, probably oftener, than Williston College, partly from association and habit, because it is the old and cherished name, partly for convenience, because it is shorter by one syllable, and though not more euphonic, yet more quickly and easily pronounced. Thus "the University of Vermont" is the legal style of the institution at Burlington. But in this hurrying age and country, we cannot spend time to speak so long a name; and we almost always designate it by the name of the place. Yale and Brown, on the other hand, are shorter, and therefore more frequently used than New Haven and Providence. The same is true of Dartmouth for the same reason. On the same principle, Bowdoin and Brunswick, Harvard and Cambridge, are quite interchangeable, being spoken with about equal ease and frequency. In no one of these instances is the legal name employed to the *exclusion* of the name of the place. Still less would it be in the case of Amherst. Scipio did not cease to be called Scipio after he had won, by the conquest of Carthage, the additional distinction of Africanus. The name of Francis Bacon lost none of its attractions by being associated with the honorary titles of Baron Verulam and Viscount of St. Albans.

This point conceded, every objection urged in *The Independent*, and indeed every objection which any graduate can be supposed to feel, vanishes at once. If Amherst be a charmed and sacred name, as it is to you, Messrs. Editors, and I doubt not to the Alumni generally, it would lose none of its charms—none of its sacredness. The citizens of Amherst, who by the way are not, so far as I know, particularly averse to the additional name, would be robbed of no right. The Alumni would forfeit no privilege. If, on the other hand, there are those, as there doubtless are, who harbor an old prejudice against the name Amherst, they would be furnished with a pleasant synonym, against which no such prejudice exists. In short, I cannot see how anything would be lost, while the advantages, some of which I proceed to enumerate, would be clear gain.

3. All the principal, not to say all the respectable colleges in New England, have some other name besides that of the place in which they are severally located; and that is the name of a donor, patron or founder.

4. The addition of such a name suggests at once the idea of some endowment, while the absence of it implies the want of patrons and funds. It is too much as if a *man* should bear the name of the place in which he lives, because there is no other to which he is entitled. The inference must be, that he is a poor, fatherless, and friendless outcast.

5. Mr. Williston has aided Amherst College to a far greater amount than any of those gentlemen whose names have been perpetuated in the other colleges of New England. A donation of $11,000 gave a name to Williams College, about $6000 to Brown University, $3900 to Yale College, $2500 to Harvard, and mere influence and good will to Dartmouth. And shall not over $50,000 give a name to Amherst? Does not usage require it? Does not gratitude prompt it? Does not justice demand it?

6. It may be urged, that other colleges took the names of the founders at the time of their foundation. This is not strictly true in reference to several of them. And Brown University had been in existence even longer than Amherst now has before it assumed its present name. Mr. Williston interposed to save the College at a time of great embarrassment, when the officers were living on faith and hope, with but a spare diet of these, and the very existence of the institution was thought by many to be in imminent peril. He was the *first individual* that had ever done this. He gave a much greater sum than any one else has ever given. In short, he was its second founder.

There are other topics on which I would gladly touch; but some of them cannot be brought before the public; others I have not time and space to discuss. The question vitally concerns, in my opinion, the future prosperity of the College. It has also important bearings on the cause of education. Its settlement will encourage or discourage wealthy men in the bestowal of their property for literary purposes. But with this imperfect expression of my views, I must leave the subject for the impartial consideration of all whom it may concern.

ALUMNUS.

EULOGIUMS UPON LIVING MINISTERS.

We most freely accord with the sentiments of the communication given below, and could wish that its suggestions might everywhere and at once be acted upon. The flattery of which "G." speaks, and which has become so common as almost to cease to attract notice, does certainly injure both its subject and its object; the one by cultivating a habit of insincerity, or by establishing in his mind a low and false standard of judgment; and the other, by stimulating his vanity, and almost inevitably destroying his humility and simplicity of character. It is injurious while it lasts; and it is liable to be alternated with bitter abuse.

Still, we are afraid that till ministers and public men generally are wiser than now, or more unselfish, or till parishes and editors have larger views and are less accessible to temptation, the preacher will remain very much as at present.

For the Independent.

MESSRS. EDITORS:—I have a high regard for moral and intellectual worth, wherever I behold it; and I have more than ordinary esteem for ministerial character, but as yet I have never found a minister who was anything more than a man, with the susceptibilities of a man, with passions and aspirations like men; and not supposing or believing that there is any higher grade of being for human nature in this life, I am of the opinion that it is neither wise or benevolent for the admirers of this minister or that to say a great deal publicly, or through the newspapers, in praise of their respective favorites. To my mind, there are several objections to such eulogism; and 1st. *Fulsome praise* injures every man, whether he is conscious of it or not; 2d. It is making invidious distinctions among men, where there is little or no difference, and if any, it is often in favor of those about whom nothing is said; 3d. This practice injures the mass of those hearers who do not think and judge for themselves, being led to suppose from what the newspapers say, that all the wit and wisdom, as well as all the tact and power of accomplishment belonging to the pulpit, is limited to the favored few of whom newspapers and partial friends say so much; 4th. From a wide range of acquaintance with ministers, politicians, and men of intelligence generally, I am led to believe that there is no such difference among educated men, either in the church or out of it, as will justify the high, continuous, and special praise so liberally bestowed on certain men, by the press, by partial friends, and by zealous partizans. To me the *fulsome praise* of which I speak, (though not a recipient of it,) is sickening, and I doubt not is to most men on whom it is bestowed. If God has given some men more mind than others, they are under obligations to do more; and as no man can do *more* than his *duty*, he, of course, is entitled to no special praise or commendation from his fellow men, for doing what he could not fall short of, without incurring the displeasure of his Maker. If any one man, at any given time, in any particular sphere, or under any particular set of circumstances, is made the honored agent of accomplishing more than is common, or than is expected by his friends, let the people, one and all, say, "not unto this man, not unto this man, but unto thy name, O Lord, be all the praise;" and then may those men, especially blessed, feel that it is of the Lord, and not of man, and if they continue faithful, a blessing may yet be poured out upon their labors, "till there shall not be room enough to receive it." G.

Foreign Correspondence.

FROM OUR ENGLISH CORRESPONDENT.

OXFORD, Aug. 30, 1849.

THE FALL OF HUNGARY.

The fatal news from Hungary has very deeply affected the mind of the country; rarely, if ever, has any foreign news exerted a stronger sentiment, or spread a deeper feeling of despondency amongst the whole thinking and feeling people. It came, too, when hopes had been inspired, and when every day the manifestation of English feeling became stronger and stronger. A memorial to the government in favor of the Hungarians has just been drawn up, and the first signature was that of the potent Whig Peer, Earl Fitzwilliam. A thick cloud yet rests upon the ruins; some important facts remain in concealment. The unconditional surrender of Görgey has been the subject of much remark. Some of our subtle and imaginative French neighbors say it was pre-arranged by the English minister, in order to remove the pretence for Russia's fixing upon Hungary and pressing upon Western Europe; others of these French politicians say it was arranged at St. Petersburgh; and there are not wanting those who impute treachery to Görgey. In my letter of July 20th, in *The Independent* of Aug. 9, it is said, "the apprehension is that Paskiewitch should force his way toward the western seat of war, unite with the already combined Austrian and Russian army, and crush Görgey." Something like this happened; and things being as they were, it needs not to resort to treachery as a cause for the surrender. While so many prominent men make shipwreck of reputation, one would be glad to be spared from placing the young Hungarian commander in the category of traitors. I would speak with reserve and under correction, but after a careful and most anxious examination of all the accessible facts and documents, I am of opinion that the Hungarian cause has suffered at the hands of Görgey. Kossuth was the soul of the great movement. There is evidence in the fragments of letters of his which have been published, that he saw with the intuition of genius what were the conditions upon which the issue of the cause rested. Could he have given unity of action to the military commanders, the result would, I believe, have been different. But never yet has military command in a revolutionary period, even if at any other time, been compatible with subordination to the nominally supreme civil power. Görgey manifestly was not one with Kossuth, and acted independently of him. Kossuth was most anxious that Haynau should be resisted at Elau; but his wishes were disregarded. He was most anxious that Görgey should hasten to rejoin the southern army; he was too late, and therefore had to surrender. On the other hand, the Russians and the Austrians, seeing how much depended upon their striking soon and decisively, left Comorn uninvested, and even Vienna exposed, in order to concentrate upon the south. Thus Temesvar, when in extremity, was relieved; and the unwonted shallowness of the river enabled the invaders to cross the Theiss, and thus to deal the deadly blow at Hungarian nationality. There is no reason to hope that the corps under Bem, Dembinski, and the other Hungarian commanders will hold together, or that if doing so they could accomplish anything to better the position of the prostrate nation.

What will be the fate of Hungary? What will be the influence upon Western Europe and upon the world generally of the ascendancy of Russia over Austria? These are questions which invite the speculations of both politicians and philanthropists, but which neither the acuteness of the politicians nor the sagacity of the philosopher can solve. If the most obvious and powerful motives were to prevail with those who direct the affairs of Austria, conciliation, generous forbearance, and liberality toward Hungary would be the policy adopted. But folly and criminality have been combined in so high a degree in the whole conduct of these rulers—there has been so much of fraud and ferocity, that it were vain to expect that even the requirements of the higher self-interests will be regarded. The lower instincts, passionate revenge and the indulgence of the lust of power in its most terrible and comprehensive degree, will, there is too much reason to fear, mark the course of the Austrian Government toward Hungary. This obviously will further diminish the strength of Austria as a European power. The non-German races, instead of being consolidated and made an Austria, will doubtless be more and more alienated; and, as we know, German Austrians are not, nor will they be, Austrians; they have other aspirations. Then, again, will Russia heartily take up what Austria has recklessly thrown away?—will the Bear do the amiable to Poles, Hungarians, and the Sclavonian race, and seek to fuse them into a common nationality? But I forbear; these mere hints will suggest a train of thought and lead into wide fields of speculation.

THE PEACE CONGRESS.

I send papers containing the fullest account of the Peace Congress at Paris, but must abstain from analysis or comment. It is a fact—it is *the* fact—that a Peace Congress has been held in Paris; and that fact may, like a tall column, stand alone and proclaim itself. The tone of the French press, on the whole, has been unexceptionable, the conduct of the government has been worthy, and that of the Foreign Minister more than courteous. The intercourse of the American delegates with the English was most fraternal, and was strikingly exhibited at Versailles on Monday, when the English, presided over by Mr. Cobden, entertained the American delegates. It was matter of a degree of regret that a party of delegates from Boston were not quite in harmony with the majority of the Congress. The gentlemen from Boston could not accept the idea of the inviolability of human life which is held by perhaps the majority of peace advocates here; and they appeared to hold that the civil governor was warranted in maintaining a standing army as an instrument of civil government.

ANGLO-SAXON JUBILEE.—ALFRED AND HIS DISTRICT.

Nearly three years since, when attempting a work designed to illustrate the workings of one of the most important and influential of English institutions, this writer had occasion to refer to the birthplace of Alfred, to sketch some of the features of the locality, and to convey his idea of the character of the great Anglo Saxon. With the chalk cliffs of Albion every reader is familiar as a characteristic of the English shores; but many may not be aware that these cliffs are the termination of the great chalk formation, which in some respects may be called the Alleghanies of our little island. Their rolling summits and spreading table land constitute no mean portion of the country, and these are clothed with a short, delicate grass and myriads of tiny flowers. Now the birthplace of Alfred is at the northern extremity of these downs, which form the boundary of the famous "Vale of the White Horse," in Berkshire, and more than sixty miles north of the chalk of the Isle of Wight in the south.

[Our correspondent has marked for insertion here two or three pages of the interesting sketch above referred to, but which we are obliged to omit on account of the space required for the proceedings of the Board. He then proceeds]:

This quotation would not have been offered were it not that a special occasion suggested it. As if responding to the sentiment of one of its paragraphs, a proposal has very recently been made, in the following terms, and as it has been most fittingly said, "Alfred's children are mighty in both hemispheres," the proposal is almost as much to the purpose in New York as in old Berkshire, in England:

"Alfred the Great was born at Wantage, in Berkshire, A.D. 849; and a thousand years of prosperity to his realm and family everywhere will within a few short months have closed their mighty cycle!

"There has never hitherto been any commemoration of Alfred; neither does there exist a worthy memorial of him, other than that '*monumentum ære perennius*,' &c.—a name!

"It is manifest that now is the fitting time to wipe off that stain upon our national gratitude. What is not done on this thousandth birth-year will scarcely be accomplished at any other period *for ever!*

"Such an appeal to the spirit of the English people could not well be made at a more appropriate season. Stagnant party, weary disputation, disheartened pauperism, jealous castes and classes, unprofitable lounging, hardened money-getting, fanatic religionism, and unwise philanthropy—how will they all melt and soften, and expand, and evaporate with the genial glow of patriotic enthusiasm! In this fixed point of the consummation of ten centuries happily combine the Past, the Present, and the Future.

"PRACTICAL SUGGESTIONS.—I. *For the time.*—The end of the long vacation, the middle of October, will be the most appropriate season; more especially as it is believed that the birth-day of Alfred was between the 26th and 29th October, and the latter day is well known to have been the date of his death in the year 901.

"II. *For the place.*—Wantage, the birth-place of Alfred, first suggests itself. On the Great Western Railway, in the neighborhood of the famous White Horse, Alfred's Well, the Barrows, and the Downs, it would offer many characteristic attractions for such a festival. At the same time, for reasons of distance and expense, it is possible that some other spot may hereafter be considered more suitable; particularly if the celebration shall take the sociable English form of a dinner.

"III. One guinea shall cover all expenses on the spot; whether old English sports and games, and a cold collation under canvass—or the convivialities of a public hall, with music, toasts, and speeches, ultimately to be determined on. The guinea shall also entitle each person to one of the Alfred medals, now being struck for this commemoration.

"IV. In order that an interest in this national jubilee may be excited amongst all classes, it is hoped that liberal donors will come forward and offer prizes for successful competition in the various English sports and games; also, for productions of home and cottage manufacture; also, for old age and good desert in some of the present poor in Wantage; and for other objects worthy of specific praise at such a celebration.

"It is also hoped that a surplus fund may be raised towards erecting at Wantage a memorial to record the commemoration; and that a donation may be given to the Royal Literary Fund in the name of the Scholar-King.

"It is scarcely necessary to remind our Anglo-Saxon brethren that Alfred's children are mighty in both hemispheres, and that this celebration may as worthily be commemorated in America as in England.

"Again: Remember, it must be now—or never!

"The thousandth year of our founder is passing away step by step, as hour by hour; let us catch its golden autumn-skirt ere it depart, and wrestle with its relics for a blessing!—the blessing inestimable of national spirit well revived,—of true fraternity amongst all classes in our English family everywhere,—of a grateful retrospect towards 'Alfred's well,' the heavenblest spring of so many of our mercies! Let rank, and wealth, and genius and patriotism—let each man, mighty for influence or position, hasten, ere it be too late, to join in this good work: so shall their names be remembered with honor, as true sons rejoicing to celebrate the thousandth birthday of the Father of British Liberty! There is nothing but good to be gained by speedy acquiescence, and no risk of any ill or loss to any one—but that of losing so fair an opportunity. So, frankly come forward, one and all, and help in this National Jubilee—a worthy thanksgiving for the mercies of a thousand years.

"Names will be received by the following members of the Committee: Martin F. Tupper, Esq., Albury, Guildford; Rev. J. L. Brereton, Alfred Club, London; John Hughes, Esq., Donnington Priory, Berks; the Rev. the Vicar of Wantage; Wm. John Evelyn, Esq., Wotton, Surrey; Rev. Dr. Giles, Bampton, Oxford."

I am grieved to add—I might almost say ashamed—that I do not think the appeal will be responded to; but must in modesty forbear to render reasons, having so far trespassed on the space of *The Independent* and the attention of the Anglo-Saxons who have the advantage of acquaintance with its valuable columns.

Martin Farquhar Tupper, whose name appears above, is the author of "Proverbial Philosophy," and other works. He was some time resident in the United States, and has great admiration for America and Americans. W. John Evelyn, Esq., is the lineal descendant of John Evelyn, the author of "Sylver," who filled important offices in the time of Charles II and James II. His diary is well known to the students of the history of the 17th century. Dr. Giles is a graduate of Oxford, and was for some time one of the masters of the celebrated St. Paul's School, London. He is the editor and translator of Bede and of the *Saxon Chronicle*. He has been somewhat of a literary adventurer, but not a fortunate one.

Joseph Mazzini has addressed a letter to a friend in England, which presents a general estimate of the Roman question and the interests involved in its solution. It appears in the news of this day.

The Wesleyan people in various quarters have been startled by the odious tyranny of the Conference. The Conference may yet find that a perfectly organized system, and a skillful and universally repressive discipline, are not sufficient to perpetuate despotism, much less to maintain spiritual life. AGRICOLA.

[To this letter we add a few paragraphs from our London correspondent, OXON. The remainder we are obliged to omit.]

The Peace Congress at Paris has been successful to a remarkable degree. The last sitting was held on Friday last, and since then the government and the French people have vied with each other in showing the most handsome courtesies to the members of the Congress. M. de Tocqueville gave a grand *déjuiner* on Saturday, which was attended by upwards of 1500 persons, chiefly English and Americans; and on Monday the whole of the members were invited by M. Lacrosse, the Minister of Public Works, to spend a day at Versailles and St. Cloud. Upwards of 30,000 persons were at each of these places, all anxious to show the most marked attention to the foreigners, and show them respect and good feeling. The grand waters, which only exhibit to crowned heads, were especially ordered to play, and in the evening they were magnificently illuminated—a rare and gorgeous sight. Seven hundred of the Congress sat down to a banquet of the celebrated Tennis Court; and Mr. Cobden there, in the name of the whole body, presented a French Testament to the American members, as a token commemorative of their zeal and important services to the cause.

At home, the cholera engrosses nearly all our attention. The disease is spreading both in town and country. The rate of mortality does not increase relatively to the attacks, but the attacks break out in new quarters—and it would seem as if few places were to escape. In London the deaths have risen to nearly 300 daily. The total deaths are nearly 600 daily. In London one begins to notice in the streets the frequency of closed houses, to mark the numerous funeral processions, and to be struck with the repeated statement that one's friends have "left town because of the cholera."

The only home news of decidedly pleasant tone is that concerning the crops and the revival of trade. It is delightful to read in every local journal the same accounts of abundant crops, safely garnered, and to mark the fall in the price of food produce, especially in Ireland. Even the potatoes have so generally escaped, that the price of Indian meal, which was entering into extensive consumption in Ireland, has greatly fallen. Potatoes are cheaper in Ireland than for several years past. OXON.

For the Independent.

THE ISLAND OF MADEIRA.

BY L. D. JOHNSON, LATE OF THE U. S. NAVY.

MESSRS EDITORS:—While on our way from Madeira to the Cape de Verd islands, we were so favored with the gentle breezes of the *trade winds*, that for nearly a thousand miles we hardly had occasion to change the position of our sails. Wafted through sunny days, over tranquil seas, and by cooling zephyrs so soft and bland, through the starlight tropical nights, it produced a tranquilized feeling, such as I always like to enjoy when writing to distant friends.

It was on one of these days that I drew up an account of my visit to *the island of Madeira*, some parts of which I herewith submit for insertion in the columns of *The Independent*.

Coming to anchor in the harbor of *Funchal*—the principal seaport on the island—I went ashore with several of our officers, walked up the veranda which passes in front of the Governor's palace, until we reached the foregrounds of our American Consul, through which we passed, on a neatly paved and beautifully shaded walk, to his office. I here obtained a guide and interpreter, and away we went upon our excursion of sight-seeing.

After perambulating the narrow crooked streets, looking at the high houses, and into the various workshops and large wine establishments, I reached the residence of the Rev. Mr. Brown, the Rector of the English Church. I told him I had called for the purpose of obtaining information respecting the moral condition of the island, as well as its educational institutions, and he at once entered upon a detailed account of the schools established in different parts of the island by the good Dr. Kalley; of the hundreds of Bible readers who were raised up through the medium of these schools; of the persecutions which both Dr. K. and his pupils had endured for reading the Bible and for embracing the Protestant faith. He spoke of the manner in which Dr. Kalley's valuable library was destroyed, and stated that the Portuguese Government had very justly made him a handsome remuneration. I am saved the necessity of going into this whole affair, of the persecutions and extreme sufferings, by beatings and imprisonments, and in many other nameless ways, which were experienced by the Bible readers of Dr. Kalley's schools, as several hundreds of them have forsaken all that was dear to them in this life, leaving their gardens, their vineyards, their *homes*, on one of the most beautiful islands in the world, and are *now with us*, to tell their own story. And if the reader wishes to know more about them, let me recommend to him a little cheap book, called "Facts in Madeira," published by the American Protestant Society. The story of Mrs. *Alvis* alone (who is now in New York), mentioned in the second chapter, exceeds, in soul-stirring interest, almost any other religious event which has occurred in our age. Leaving her husband and seven children, and lying in prison more than two years—her trial at court—her answer to the judge—her *sentence of death!*—her deliverance—her escape from Madeira—make that book worth more, to those who need stirring up to a higher appreciation of the religion of Jesus Christ, than a hundred essays on Christian morals, merely. If the reader will go and take his seat beside that meek disciple of Christ, as I have done, and reflect that he is now in the middle of the 19th century, in the presence of a Christian lady, who, for the love she bore to Christ, had the moral courage to bear such a testimony as she knew must result in the *sentence of death!* he will leave her presence with deep searchings of heart, as to whether he has any of that love which *beareth all things*, and *endureth* all things, for the name of Christ.

From the English clergyman's house I went to see his church, the only one of the kind on the island, or in all the *Madeiras*. It is built of stone imported from the Continent, and cost about $20,000. It was erected by the English people who, for purposes of health and trade, have come to reside on the island. So long as these residents employ a minister who will confine himself to the instruction of his own people—the "British subjects of the Protestant faith"—so long the intolerant priests will allow them to worship God unmolested. To secure this tranquility, the English residents employ a *Puseyite* clergyman. The Rev. Mr. Brown informed me that he knew he was now naftowly watched; and he felt sure that the moment he should take any measures to introduce the Bible among the native islanders, or to convert a Catholic to the Protestant faith, it would raise another such storm around him as drove Dr. Kalley from the island. He therefore contents himself with laboring exclusively among his own people. From this church I proceeded to the celebrated convent, where most of the officers of our ships go, not only to purchase the exquisitely beautiful *feathers* and *flowers*, and the sweetments, made and sold by the nuns, but also to see the celebrated *Maria Clemantina*, once the *belle* of Oxford, and was for some time one of the masters of the celebrated St. Paul's School, London. He is the editor and translator of Bede and of the *Saxon Chronicle*. He has been somewhat of a literary adventurer, but not a fortunate one.

I conversed with them for a time through the double iron gratings. I made them understand that I cared less for their flowers, than I did to know if they loved the crucified Savior, and if they were happy in their confined situation. On learning this, they directed my guide to conduct me down a flight of stairs to a large folding door, which they presently flung open, and which gave a full view of the interior of a large room, corresponding very much to the interior of the Catholic churches throughout the East. Images of saints and valuable paintings adorned the walls. The floor was of stone, laid in Mosaic. But I saw nothing which interested me so much as the nuns themselves. I expect *Maria* was among them; at any rate there were some very interesting faces among those who listened to my interpreter. They courtesied gracefully when I wished them all the happiness they could enjoy in their secluded condition. *Maria Clemantina* is no longer young; she must be now about fifty. I subsequently visited the hospital and other places of interest, always careful to leave a religious tract with any one who could read English.

There are no wharves at Funchal. If one would get in or out of a boat upon the beach dry, he must employ a Portuguese to take him on his back. When the wind blows on shore the surf runs high, when the boats are all hawled up, either by oxen or by men, out of harm's way. I had occasion to go off to the ship at a time when the waves broke so high on the beach that none but those who had been trained to it from childhood could get a boat off from shore. I was required to take my seat in the stern of the boat, and to sit erect in the center. Then three men stripped off their clothes, and placed themselves one on each side, and one at the stern; and then they stood watching the rollers as they came in, until when a very large one had spent its force on the beach; then just as the water began to recede, they took their chance. The word was no sooner given, than they plunged like a dart, boat and all, into the water, and had got far enough from the shore before the next succeeding wave came on, to be able to manage the boat, and avoid being thrown back again upon the beach. But it was a great feat. They were all soon beyond their depth and all outside the boat. I sat just as they told me to do, communing with my own dignity! The men on each side kept hold, and at a given time both sprung at once into the boat. On looking for the man who was to push at the stern, I discovered his head just immersed under the wave, and he laboring, hand over hand, like a dog in the water, with all his might. I screamed to his companions that he was going down! *sinking!*—"He'll drown!" But they saw him, and I saw they expressed no anxiety. I watched him, and saw him raise his head out of water! He gained upon us, and was soon in the boat. He had purposely let go of the boat, so as not to impede its progress, and thus took his chance to overtake us. We went on, over waves which ran so high that when we went down into the trough of the sea I could not see the masts of our ship which lay in plain sight of the shore with masts one hundred feet high. Our progress was watched with no little anxiety from the ship, which was soon reached in safety. Altogether it was a great affair for a "greenhorn" to go through.

Funchal, viewed from the harbor, with its public buildings and tall white towers, makes an imposing appearance. The houses being all whitewashed, form a charming contrast to the dark green mountains that rise like a grand amphitheater behind them, till their summits are frequently lost in the clouds. The city contains about 30,000 inhabitants, and is built on a side hill sloping gradually up from the beach, and extends round the harbor in a circular form, almost equal to a half moon. As one ascends the mountain he meets with beautiful cottages and villas, the country seats of Madeira merchants and English gentlemen, who have mostly grown rich in the wine trade. These buildings, with the gardens and fruit trees with which they are surrounded, give a delightful appearance to the environs of Funchal. But the crowning point in the back ground of the great picture, which the undulating and ever varying hill sides hold up before us, is a church which stands up on the mountain, nestling in a grove of chesnut and other fruit trees, with two tall white towers peeping out of the forest which surrounds it. Although it is four miles from town, yet we could see it from the harbor with so much distinctness that it appeared but a little way above us. Several of our officers procured donkeys and made their pilgrimages to the *Nastra Senora de Monte*, which being interpreted is *Our Lady of the Mount*; this being the name of the church. In this church is an image of the Virgin Mary, whose rich dress is covered with gold and silver offerings from devotees who go to adore it. In the hem of her gown is one diamond estimated to be worth two thousand pounds!

Located within 32 degrees of the equator, not far from the Torrid Zone, the atmosphere is bland and exhilerating, and the air perfumed with the fragrance of ever-ripening fruits and aromatic flowers. Plants which are reared with care, and require to be covered in some parts of the year among us, grow spontaneously there. The hedges are chiefly formed of the myrtle, the rosebush and jessamine, while the geranium, the larkspur, and the fleur de lis grow wild by the way side, and in the meadows. Orange, banana, and all the other tropical fruit trees, flourish in the gardens. But that which has a wide and justly deserved fame, are the grapes, the sweet grapes, the white delicate grapes. 'They are a great luxury. But alas! how much to be regretted is the fact, that some of the most delicious fruits are converted into a curse to our race, and some of the fairest portions of our earth are giving subsistence to the most degraded portions of society! Ten thousand pipes of wine have some years been imported to England alone from this island; but now, wines of less value are brought from the Canaries and the Azores, and sold in this and other countries for *Madeira* wine. Neither Madeira, nor Oporto, nor Malaga produces half the wines which are sold under those names.

The soil of Madeira is rich and productive; the hills are terraced and cultivated almost to their summits. There are some deep ravines and hill sides, too steep to be made available; but even here it has the appearance of a neglected flower garden, so profuse are the roses, the geraniums and other fragrant flowers. On this fair island ignorance and moral darkness hold universal dominion. Priests go from ministering at the altar, and sit down at cards or billiards. How long shall we suffer it so to remain?

For a long time there has been a demand on us to do something for the moral illumination of Funchal. That demand has grown out of the fact, that so many of our own people spend so much time every year in that city. In addition to the trade in wine and fruits, which call our merchant ships to that port; and also the *whalemen*, who stop there for refreshment, Funchal has become a kind of second rendezvous for all our ships of the African Squadron. On account of the unhealthiness of *Ponts Pray*, the depot of our stores for the station, and the other ports nearer the equator, there are very few weeks in a year but one or more of our men-of-war ships are lying at anchor in the Roads of Funchal. They are nearly all of a smaller size than those which are allowed a chaplain. When the officers and men become sickly, they run up to Madeira to get well; and every season, some one of these ships lay there three months at a time. These carry from 120 to 160 men. Having their regular days for going ashore, with no place of worship where a sermon can be heard in their own language, except a small Puseyite English church, it is easy to guess where our sailors are on the Sabbath, and what the demand is for a faithful colporteur, or seamen's pre